

PRAYER BOOK

(New Revised Edition of 2009)

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Revised by
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For
Guru Harkrishan Public Schools
(Under Delhi Sikh Gurdwara Management Committee)

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Introduction

Prayer is talking to God. It is opening up of our mind to him. We can love God as our father, as mother, as brother, as friend and as relative. In prayer we admit our mistakes, we repent for the mistakes done in the past, sometimes we take vow to correct ourselves in the future.

Prayer has great importance in Sikh religion. Prayer purifies our heart and mind. During prayer we must seek God's grace, with humility, with complete self-surrender and devotion for God.

Guru is a messenger of God, who leads man to the path of God. Guru is a focal point around which life of a Sikh revolves. Prayer is said on every occasion in day-to-day life of a Sikh. Our present eternal Guru is Guru Granth Sahib— the embodiment of soul of ten Sikh Gurus.

The educational philosophy of our school firmly believes in imparting moral education to our students. That is why we emphasize prayers. Along with the teaching of Divinity as a subject, we certainly prefer to begin every day with morning prayer. The simplest form of prayer is "*Kirtan*". It has the capacity to develop devotion for God from the depth of heart.

Dr. H.S. Singha

April, 1980

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Preface to Second Revised Edition

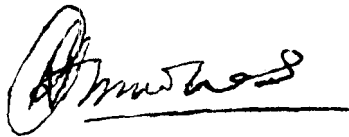
The Prayer Book is a 'Ready Reckoner' for every student in a school; which always reminds us all about the supreme powers and the existence of 'WAHEGURU' in and around us every moment. Though life is full of hurdles but a smooth sea never makes a skilful mariner. The foundation of Sikh religion has laid upon the concept of secularism right from the beginning. The First Sikh Guru Nanak Dev Ji set an example by keeping along with him the two of his beloved ones— Bhai Mardana—A Muslim and Bhai Bala—A Hindu. The 9th Sikh Guru, Guru Tegh Bahadur Ji is rightly said to be 'The Hind Ki Chaddar' as he laid down his life to protect the Hindus and Guru Gobind Singh Ji the tenth Sikh Guru sacrificed his entire family to protect the entire community from the onslaught of the Mughals as well as the Hill Rajas.

When we pray, we talk to God, our mind, body and soul together in unity sinks in His praise, in His existence we derive happiness and sense of satisfaction out of it. Happiness comes from within your heart and not from your surroundings. Our each day is full of challenges and a challenge is an invitation to try something new and to expand your horizons, prayer and meditation teaches us to spread fragrance of our goodness in society and a message of universal brotherhood with hatred to none. Chanakya said "The fragrance of flowers spreads only in the direction of

the wind but the goodness of a person spreads in all directions". Sikhism is a religion of the heart, that its founder was a poet-singer and its scripture comes in the form of hymns that is one of the world's most interfaith friendly religions, based on Guru Nanak's concept, '*Awal Allah Noor Upaya, Kudrat Ke Sab Bandey. Ek Noor Teh Sab Jag Upjya, Kaun Bhalley Kau Mandey.*' Thus prayer is a dialogue between man and God and the real prayer is pure adoration and dedication, deep inward and a means of eliminating the mind of its ills and finally through it one learns to control his mind.

Bibi Sahib Kaur deserves Kudos for bringing in a revised and corrected Prayer Book for our Sikh schools.

All Guru Harkrishan Public Schools run under the aegis of Delhi Sikh Gurdwara Management Committee, will be proud to introduce the **Prayer Book** in their respective schools being run by able and worthy Principals.



S.S. Minhas

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January, 2009

"Only a life lived for others is a life worthwhile."

– Albert Einstein

PART - I

SIKH GURUS

FIVE BELOVEDS

FOUR SAHIBZADAS

FIVE BANIS FOR DAILY 'NITNEM'

FIVE TAKHATS

FIVE KAKAARS

Sikh Gurus

1. Guru Nanak Dev (1469 to 1539 A.D.). Sikhism is the youngest of the world religions, being only a little over 500 years old. But it has some unique features. Its founder, Guru Nanak was born in village Talwandi, distt. Lahore (now in Pakistan) in year 1469 A.D. At the beginning of his mission, he proclaimed, "There is no Hindu, no Musalman." He also said, 'God judges man according to his deeds, not the coat he wears.'

Sikhism is monotheistic religion. Guru Nanak also gave the woman a status equal to the man in all the secular and spiritual domains.

Guru Nanak denounced ritualism and superstitions of all kinds. He disapproved renunciation of the world and sanctified the life of the household.

He started in his life-time a community kitchen (*Guru Ka Langar*). He inculcated a firm belief in God, and that man must constantly remember God and love God. He also enjoined upon his followers to share their hard-earned money with the less fortunates.

Guru Nanak sang his 'Bani' into Indian classical musical notes and would ask his companion Bhai Mardana, a low-caste Muslim to accompany him with his Rebeck (*Rabab*). This was the beginning of '*Kirtan*'. Thus '*Kirtan*' has become highest and best form of worship, from Guru Nanak's time itself.

Though born in Punjab, he travelled through the whole sub-continent on foot for over 20 years. He also visited west Asian Muslim countries including Arabia, Mecca, Medina and Baghdad to preach his Gospel. Such was the reverence he evoked from the Hindus and the Muslims that when he breathed his last, they both claimed his body.

When Guru Nanak was past 70, he knew his time had come to take journey longer than any he had taken in his life. He wanted to ensure the continuity of the mission he had undertaken, the work of helping men to lead and to improve their life in '*Dharma*'.

For this purpose, he picked up among his disciples, Bhai Lehna, who was devoted to him in person and attuned to him in thoughts and action. Guru Nanak had already named him Angad, i.e., 'of my body.' On June 1539, Guru Nanak formally placed the duty of continuing his mission on Guru Angad Dev's shoulders. Guru Nanak handed over his '*Bani*' and *Bhagat's* '*Bani*' to Guru Angad on the day of Guruship. Lord's call came to Guru Nanak on 22 September, 1539 A.D.

It is said, that in his memory Hindus built a *samadhi* and Muslims a tomb, but one year River Ravi in flood carried away both. This was the message of God to the people that Guru Nanak was a divine spirit or soul. How can a divine spirit or soul be contained in a *samadhi* or a tomb?

2. Guru Angad Dev (1504 to 1552 A.D.). Guru Angad served the Sikh Panth in the same spirit and devotion, as he had served Guru Nanak. He collected records of 'Janam Sakhis' of Guru Nanak and wrote these in Gurmukhi script. He had learnt Gurmukhi script from Guru Nanak. All the sacred hymns of Guru Nanak were written in Gurmukhi by him. He popularized Punjabi language in Gurmukhi script.

3. Guru Amardas (1479 to 1574 A.D.). He served Guru Angad for 12 years with full spirit and devotion. He attained Guruship on April 1552. He stressed partaking of '*Langer*', i.e., eating together. He brought in decentralization of Sikh Centre into 52 centres (*Manjis*). He denounced the practice of veil (*Purdah*) and the practice of '*Sati*' for the women. Women were made incharge of some Sikh Centres. He built a township of Goindwal on the banks of River Beas. He was 72 years by then.

4. Guru Ramdas (1534 to 1581 A.D.). Attained Guruship on Sept. 1574. He founded the city of Ramdaspur, now called Amritsar. He commenced the digging of holy tank of Sri Harimandir Sahib (Golden Temple). He also established Sikh Centre at Amritsar.

5. Guru Arjan Dev (1563 to 1606 A.D.). Guruship was passed on to him in September 1581. He completed the Central temple, Harimandir Sahib. He invited a Muslim Sufi Saint, Mian Mir to lay the

foundation stone of Harimandir Sahib. He built two towns, Tarn Taran and Kartarpur. He compiled Adi Granth in 1604. The first *parkash* of Adi Granth was done on September 1st, 1604 inside Harimandir Sahib. He built many holy pools. He was tortured to death by the order of Mughal emperor Jahangir. He advised that under extreme circumstances, the use of military force to save one's religion, is justified.

6. Guru Hargobind (1595 to 1644 A.D.). Guruship in May 1606. He established two distinct seats of authority of the Guru. These symbolizing: (i) '*Miri*' in socio-political matters of the Sikh *Sangat*, (ii) '*Piri*' in spiritual matters of the Sikh *Sangat*. He established sacred army, invited donations in the form of arms. He fought four battles with the despotic Mughal ruler, Shahjahan.

7. Guru Har Rai (1630 to 1661 A.D.). Guruship in March 1644. He kept a small cavalry of 2200 horsemen, but never used it. He disowned his elder son, Ram Rai for changing one word of Guru Nanak's '*Bani*'. He stressed respect to the '*word*' of Guru.

8. Guru Harkrishan (1656 to 1664 A.D.). Guruship in Oct. 1661. He uttered the word, '*Baba Bakale*', i.e., Guru Tegh Bahadur, just before he left for heavenly abode. Thus directed the Sikh *Sangat* to the rightful successor to Guruship, i.e. Guru Tegh Bahadur.

9. Guru Tegh Bahadur (1621 to 1675 A.D.).

Guruship in April 1664. He saved Hindu religion from fanatic Mughal Emperor Aurangzeb. He was tortured to death for upholding the rights of Hindus to have freedom to believe and practice their own religion. His martyrdom marks a most important change in history of the Sikhs.

10. Guru Gobind Singh (1666 to 1708 A.D.).

Guruship in Nov. 1675. He infused new dynamism in demoralized Sikhs. He changed the Baptism of 'Charanpahul' to Baptism of "*Khande-di-Pahul*." Thereby established Khalsa brotherhood. Guru Gobind Singh himself says that Khalsa was created at the pleasure of *Akal Purakh* and as ordained by Him.

There was no such things as Hindu Nation or any Hindu force in Punjab who would combine to fight for a common cause. Rather the Hill rajas would make a common cause with the Mughal Government against the Guru. Guru Gobind Singh therefore resolved to re-organize the Sikh society on the basis of common beliefs and equality with the people having common social and political aspirations. This he did by creating Khalsa Brotherhood.

He re-edited *Adi Granth* and included in it *Bani* of Guru Tegh Bahadur. He discontinued the Guruship in any human form after him. The spirit (*Jyot*) remained conserved in *Gurbani*. He ordained that hereafter Khalsa Panth will decide collectively on matters of socio-political nature in the presence of *Adi Granth*

the Spiritual Guru. He designated Adi Granth as Guru Granth Sahib – Shabad Guru.

11. Guru Granth Sahib: It is the present and eternal Guru of the Sikhs. Compiled by Guru Arjan Dev in 1604 with the assistance of Bhai Gurdas Ji. The first *Parkash* of Adi Granth inside Sri Harimandir Sahib (Golden Temple) Amritsar was done on September 1st, 1604. Adi Granth is the only scripture in the world which is written, prepared and sealed by the founder Guru who directly received the 'Word' (Shabad).

Without meaning disrespect to any one, the fact is that the Sikh scripture Adi Granth is unique and unparalleled in another respect too. In the Adi Granth besides the Banis of the Gurus, the compositions of many other Indian Bhagats, Saints and Bhattas are included, who belonged to different castes and regions, schools of thought, ways of life and religion, but who were attuned to the Almighty in spirit. Their *Bani* was given equal status and position to that of the Gurus.

Five Beloveds

**(First Five Beloveds of Guru Gobind Singh
who offered their heads to the *call for the*
head of a Sikh on Vaisakhi
(1st Visakh), 1699**

1. Bhai Daya Singh Ji

A Khatri from Lahore

2. Bhai Dharam Singh Ji

A Jat from Delhi

3. Bhai Himmat Singh Ji

A Water carrier from Puri

4. Bhai Mohakam Singh Ji

A Washerman of Dwarka

5. Bhai Sahib Singh Ji

A Barber from Bidar

Four Sahibzadas

(Sons of Guru Gobind Singh)

1. Sahib Ajit Singh

He was 18 years old when he was martyred while fighting in the battle of Chamkaur against the oppressive forces of Mughal ruler.

2. Sahib Jujhar Singh

He was 14 years old when he was martyred while fighting in the battle of Chamkaur against the oppressive forces of Mughal ruler.

3. Sahib Zorawar Singh

He was 8 years old when on his refusal to be converted to Islam, was bricked alive in Sirhind, Punjab by the order of Nawab Wazir Khan.

4. Sahib Fateh Singh

He was 6 years old when on his refusal to be converted to Islam, was bricked alive in Sirhind, Punjab by the order of Nawab Wazir Khan.

Five Banis of Daily Prayer i.e. 'Nitnem'

1. Japuji Sahib : Morning
2. Jaap Sahib : Morning
3. Ten Sawaiyas : Morning
4. Rehraas Sahib : Evening
5. Sohila : Bedtime

Five Takhats

1. Shri Akal Takhat Sahib, Amritsar, Punjab.
2. Shri Patna Sahib, Patna, Bihar.
3. Shri Keshgarh Sahib, Anandpur Sahib, Punjab.
4. Shri Hazoor Sahib, Nanded, Maharashtra.
5. Shri Damdama Sahib, Talwandi Sabo-Ki, Bathinda, Punjab.

Five Kakaars

1. Kesh (untrimmed hair)
2. Kangha (comb)
3. Kirpan (sword)
4. Kara (steel bracelet)
5. Kachhera (underwear)

"Prayers go up, Blessings come down."

PART - II

PRAYERS

Prayer 1

There is one God
His name is Truth
He is the Creator
He is without fear
He is without hate
Immortal is His form
He is not born or die to be born again
By the Guru's grace, He is obtained

Recite

He was true before time began and
He was the Truth when time began
True He is even now and
True He shall be hereafter.

Prayer 2

Ask your Lord if you want your work done.
Through the true Guru's word, He accomplishes your
tasks.
In the society of the holy, drink you then the nectar,
the treasure of Good.
O You the dispeller of fear, O Merciful Lord, save
my honour.
Nanak, by singing Your praises, one knows the
unknowable You.

* ** *** ****
M. 1, G.G.S., Pg. 91

*Means Guru, **First Guru Guru Nanak, ***Guru Granth Sahib,
****Page no. Guru Granth Sahib

Prayer 3

Those who remember God,
 their perplexities are resolved.
In the court they are judged as true,
 who repeat the Name of God, the True Guru.
Wherever there is His Grace, the month, the day,
 and the time are auspicious.
Bestow Your Grace, O God !
Nanak desires but a glance at Your countenance.

M. 5, G.G.S., Pg. 136

Prayer 4

If the Lord is in Mercy, you are fulfilled.
If the Lord is in Mercy, you grieve not ever.
If the Lord is in Mercy, you know no pain.
If the Lord is in Mercy, you enjoy the Love of the Lord.
If the Lord is in Mercy, what terror has death for you?
If the Lord is in Mercy, you are ever and ever in peace.
If the Lord is in Mercy, we receive the nine treasures
 (of the Name).
Yes, if the Lord is in Mercy, we merge in the Truth.

M. 3, G.G.S., Pg. 149

Prayer 5

I salute the one Primeval Lord,
He who was through the Ages,
He who is the True One.
Yes, He who is the God of gods,
meditate you on Him and attain peace,
and your woes and affliction will depart.

M. 5, G.G.S., Pg. 262

Prayer 6

The wise of the Lord (Brahmgyani) is forever
unattached, like the lotus that abides detached in
water.
The wise of the Lord is free of evil,
like the Sun that warms every one alike.
The wise of the Lord looks upon all alike,
like the wind that waves alike for the beggar and
the king.

M. 5, G.G.S., Pg. 272

Prayer 7

Blessed are the Lord's feet, and those that touch it.
Blessed is His worship; blessed the worshippers.
Blessed is the sight; blessed the seer.
Blessed is His Name; blessed those that meditate.

M. 5, G.G.S., Pg. 285

Prayer 8

The true Guru sustains the devotee;
Yes, the Guru is for ever in mercy for his servant.
The scum of his evil mind the Guru washes off,
And he sings the Lord's Name through the Guru's
Word.

M. 5, G.G.S., Pg. 286

Prayer 9

I am like a frog in the well: I know neither of here
nor there.

Yes, so enticed am I by vice that I know not what's
good, what's bad.

O You Master of all the worlds; bless me with Your
vision for a moment.

Ravidas, G.G.S., Pg. 346

Prayer 10

M. 1

I am a sacrifice to my Guru a myriad times a day,
Who made angels of men, and yes without delay.

M. 2

If a hundred moons were to rise and thousand suns
to blaze, even with this brilliance galore, without
the Guru, yes, all will be dismal and dark.

M. 1 & 2, G.G.S., Pg. 463

Prayer 11

We know the Truth when the heart is true.
And we clean our body of falsehood and make it
pure.

We know the Truth, when we love the Truth.
And if hearing the Name our mind is pleased,
we attain to the door of deliverance.

M. 1, G.G.S., Pg. 468

Prayer 12

The *Simmal* tree, thick and shooting up, arrow like,
into the high.

If to it someone comes with hope,
he goes away, dismal, but why?

Its fruits are insipid and flowers nauseous,
and its leaves of no use.

Sweetness and humility, says Nanak, is the essence
of virtue.

M. 1, G.G.S., Pg. 470

Prayer 13

If a servant dedicates himself to the service of the
Lord, and walks in His Will.
He gets immense honour and gets twice the wages.
If he sets himself up as His rival,
he provokes the Master.
And he loses his wages and is punished by the Lord.
He whose Sustenance sustains us,
Him let us say, 'All Hail',
Nanak; with the Master, the command would not do.
Yes, it is the prayer that works.

M. 1, G.G.S., Pg. 474

Prayer 14

They who love their Lord with their heart,
alone are true,
But they who say one thing and do another,
they are reckoned false.
They who are imbued with the Love of Allah,
are inebriated with His Vision.
Yes, they who have forsaken the Lord's Name,
are a burden to the earth.

Sheikh Farid, G.G.S., Pg. 488

Prayer 15

Nectar sweet, O my Beloved Lord, are Your words.
O You Beautiful enticer of my heart.
O You who are in the middle of all and yet detached.
I seek no dominion for me, nor deliverance either.
For I crave for nothing but the Love of Your Lotus-
Feet.

M. 5, G.G.S., Pg. 534

Prayer 16

Blessed is the time when I see my Lord.
Yes, sacrifice am I to the feet of the true Guru.
O You soul-giving, bountiful Lord, my Love.
My mind is activated contemplating Your Name.

M. 5, G.G.S. Pg. 562

Prayer 17

O You my beneficent Lord, of perfect wisdom and
munificence, I am but a beggar at Your door.
But what shall I ask for, for nothing stays;
so bless me with your Loved Name.

M. 1, G.G.S., Pg. 597

Prayer 18

Our minds are soiled, O Creator, You are immaculate;
We are shorn of merit, You are our beneficent Lord.
We are ignorant, while You are All-knowing
and wise in every way.
O God, such are we and such are You.
We are the sinners, You the dispeller of sin.
O Lord, beautiful is Your abode.

M. 5, G.G.S., Pg. 613

Prayer 19

I'm blessed with the Word of God.
And all my woes are dispelled.
The Lord is compassionate to me;
Nanak proclaims this truth to all.

M. 5, G.G.S., Pg. 628

Prayer 20

I'm a sacrifice to the God-conscious devotees of God.
Yes, I seek to see their sight who contemplate the
 Lord's Name.
And hearing the Lord's praise.
I seek to utter it too and to inscribe it in my mind.
O, I seek to praise the Lord's Name with devotion
 and to uproot all my sins.
Blessed, blessed is the body wherein are planted the
 feet of my Guru.

M. 3, G.G.S., Pg. 650

Prayer 21

O God, I sing the praise, night and day, and in the morning.

Yes, all Your creatures contemplate on Your Name.

You are the only Giver, O God,

We are blessed with what You give.

In the society of Your saints, all our sins are eradicated.

Nanak is a sacrifice a myriad times to You, O Lord.

M. 4, G.G.S., Pg. 652

Prayer 22

The Lord brings not sorrow to His servants, and
thus He fulfils His innate nature:

Yes, He protects His own servants,
and sustains them every moment.

My mind is attuned to my Lord.

He is my friend and mate from beginning to end.
O blessed is my God.

M. 5, G.G.S., Pg. 682

Prayer 23

Why, O man, you go out to search your God in the forest?

For, He is ever detached, He abides within all.

Yes, He also lives within you,
as the fragrance abides in the flower.

Like the reflection in the mirror,
so does your God abides within you.

So search Him within your heart.

M. 9, G.G.S., Pg. 684

Prayer 24

For me, the blind one, Your Name, O Creator, is the only support.

I am a poor, meek soul, O Lord,
and my mainstay is Your Name.

You are the beneficent Lord, the Allah, the contented One,

You are a Living Presence before me.

Namdev Ji, G.G.S., Pg. 727

Prayer 25

This is the Prayer of Your servant:

“O Lord, illumine my heart.

By Your grace, O transcendent God,

all my sins are dispelled.”

I lean on Your lotus-feet, as You are the treasure of
Virtue.

Yes, I seek to sing Your praise and contemplate on
Your Name so long as there's life in me.

M. 5, G.G.S., Pg. 818

Prayer 26

Highest of the high is Your station, O God.

Yes, wondrous are Your wonders,

one can realize not their mystery.

It's Your light that sustains all life,

and You know our state.

O, everything is under Your sway.

Blessed, blessed is Your Home.

M. 5, G.G.S., Pg. 965

Prayer 27

The Word is the (embodiment of the) Guru.
The Guru is in the Word.
Yes, in the Word are contained all the elixirs.
One must accept what the Word proclaims.
And, the Guru, becoming manifest,
Instantaneously emancipates.

M. 4, G.G.S., Pg. 982

Prayer 28

Kabir, pride not, and laugh not
at the poor and the meek.
As the boat is still at sea,
who knows what may happen to you.

Kabir Ji, G.G.S., Pg. 1366

Prayer 29

The rice keeps company with the husk,
and is beaten with the thresher.
So those who keep company with the unholy,
are answerable in the court of Lord.

M. 5, G.G.S., Pg. 1375

Prayer 30

(i)

What words to utter, what merits to gather,
what precious charms to Master?
What dress I may wear to captivate and
make my Beloved (God) wholly mine?

(ii)

Humility is the Word, forgiveness the merit,
sweetness of tongue the precious charm.
Wear these three, O bride, and the Lord is yours.

Sheikh Farid, G.G.S., Pg. 1384

Prayer 31

I have acknowledged not Your bounties, O Lord,
You it is, who made me worthy (of You).
I, the meritless one, had no merit whatever,
 You O God, took pity upon me.
And in Your mercy, you have blessed me,
 with the vision of the True Guru.
Now, O God, bless me with Your Name,
 so that my body and mind blossom forth.

M. 5, G.G.S., Pg. 1429

*“The worship most acceptable to God,
comes from a cheerful heart.”*

PART - III

PRAYER SHABADS

ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ॥

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

ਜਾਂ ਪੰਚ ਰਾਸੀ ਤਾਂ ਤੀਰਥ ਵਾਸੀ ॥ ੧ ॥

ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨੁ ਲਾਗੈ ॥

ਤਉ ਜਮੁ ਕਹਾ ਕਰੇ ਮੋ ਸਿਉ ਆਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਆਸ ਨਿਰਾਸੀ ਤਉ ਸੰਨਿਆਸੀ ॥

ਜਾਂ ਜਤੁ ਜੋਗੀ ਤਾਂ ਕਾਇਆ ਭੋਗੀ ॥ ੨ ॥

ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥

ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ ॥ ੩ ॥

ਏਕੁ ਤੂ ਹੋਰਿ ਵੇਸ ਬਹੁਤੇਰੇ ॥

ਨਾਨਕੁ ਜਾਣੈ ਚੋਜ ਨ ਤੇਰੇ ॥ ੪ ॥ ੨੪ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੩੫੬

SHABAD 1***

Asa M. 1 Chaupadas

If one dwells on (the essence of) knowledge, one becomes a benefactor of all.

When one overcomes the five (demons), one abides (as if) on a pilgrim-station. [1]

If one's mind is composed, then that for one is the tinkling of the (Jangam's) bells.

O, what can then the *yama* do to such a one hereafter?
[1-Pause]

When one sheds all one's hopes, one, is a *Sanyasi*.

When one cherishes chastity, one is a *Yogi* and has the full joy of the body. [2]

The *Digambara* is he who has compassion within,
If he slays his self, then verily he slays not another.
[3]

You, O Lord, are the only One, though the garbs (of men) are many,

One can know not the mystery of all Your wonders.
[4-25]

G.G.S., Pg. 356

English rendering of the shabads is taken from the translation of Guru Granth Sahib by Dr. Gopal Singh

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਉਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ ॥

ਭਉ ਨਹੀ ਲਾਗੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ ॥ ੧ ॥

ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ ॥

ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸੋਇ ਅਚਿੰਤਾ ਜਾਗਿ ਅਚਿੰਤਾ ॥

ਜਹ ਕਹਾਂ ਪ੍ਰਭੁ ਤੂੰ ਵਰਤੰਤਾ ॥ ੨ ॥

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ ੩ ॥ ੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੧੩੬

SHABAD 2**

Bhairo M. 5

He who knows (the God) Pervading all is afflicted not
by fear,

And is ever in bliss, in whichever state he be, [1]

For, our only refuge is ever our One Lord:

He, Who is the Inner-knower of all hearts.

[1-Pause]

So sleep you care-free, O man, and awake in freedom:

For, your All-powerful God pervades and sustains,
all. [2]

Such is the *Mantram* ministered to me by the Guru,

Now there's nothing but peace for me both within
and without. [3-2]

G.G.S., Pg. 1136

SHABAD 3*

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਉਚ ਅਪਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥

ਗਾਵਤੇ ਉਧਰਹਿ ਸੁਣਤੇ ਉਧਰਹਿ ਬਿਨਸਹਿ ਪਾਪ ਘਨੇਰੇ ॥

ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਕਉ ਤਾਰੇ ਪਾਹਨ ਪਾਰਿ ਉਤਾਰੈ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੈ ॥ ੪ ॥ ੧ ॥ ੪ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੮੦੨

SHABAD 3*

Rag Bilawal M. 5

O Sublime, Infinite, Boundless Master, there's no one
to know all Your virtues.

They who sing of You are saved, and those who hear
of You, and myriads of their sins are dispelled.

You ferry across the ignorant and the unwise, the
quadrupeds, the goblins and the sinking stones.

Nanak seeks but Your refuge, O Lord, and he is ever
a sacrifice to You. (4)

G.G.S., Pg. 802

SHABAD 4**

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ ॥

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ ॥ ੨੩ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੯੨੦

SHABAD 4**

Ramkali M. 3 : Anand

Come, you loved disciples of the Guru, sing the True Word.

Sing you the Word of the Guru, which is the most sublime of all.

They, on whom is the Lord's Grace, cherish it in the mind.

So drink-in the Lord's Nectar and be ever imbued with His Love, and dwell on the Lord, the support of the earth.

Says Nanak : "Sing you the Word of the true Guru."
[23]

G.G.S., Pg. 920

ਪ੍ਰਭਾਤੀ ॥ ਕਬੀਰ ਜੀ

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥ ੧ ॥

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਠਾਂਈ ॥ ੧ ॥

ਰਹਾਉ ॥

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥ ੨ ॥

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥ ੩ ॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥ ੪ ॥ ੩ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੩੪੯-੫੦

SHABAD 5***

Prabhati, Kabirji

First, God created His Light : and from its Power
were all men made :

From God's Light came the whole universe : so,
whom shall we call good, whom bad?

O men, be not strayed by doubt,

For, the Creator is in the created, and the created
in the Creator, who fills all, all over. [1-Pause]

The clay is the same, but fashioned in a myriad
shapes.

So, it avails not to find fault either with the clay-
vessels, or with the potter, who moulds them,
each in a different way. [2]

The One True God is within all, and it is He alone
who creates all,

And, whosoever realises His Will, knows the One
alone he alone is the servant of God. [3]

The Unknowable Lord is known not : the Guru has
blessed me, (The dumb one), with the sweet
whose taste I taste, but can utter not.

Says Kabir "I am wholly rid of my doubt, now that
I have seen the Detached God in all." [4-3]

G.G.S., Pg. 1349-50

SHABAD 6**

ਕਾਨੜਾ ਮਹਲਾ ੫

ਸਾਜਨਾ ਸੰਤ ਆਉ ਮੇਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਆਨਦਾ ਗੁਨ ਗਾਇ ਮੰਗਲ ਕਸਮਲਾ ਮਿਟਿ ਜਾਹਿ ਪਰੇਰੈ ॥ ੧ ॥
ਸੰਤ ਚਰਨ ਧਰਉ ਮਾਥੈ ਚਾਂਦਨਾ ਗ੍ਰਿਹਿ ਹੋਇ ਅੰਧੇਰੈ ॥ ੨ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਮਲ ਬਿਗਸੈ ਗੋਬਿੰਦ ਭਜਉ ਪੇਖਿ ਨੇਰੈ ॥ ੩ ॥
ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਤੇ ਸੰਤ ਪਾਏ ਵਾਰਿ ਵਾਰਿ ਨਾਨਕ ਉਹ ਬੇਰੈ ॥ ੪ ॥ ੫ ॥ ੧੬ ॥
ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੩੦੧

SHABAD 6**

Kanara, M. 5

O Saints, my friends, come into my home:
[1-Pause]
That I sing the Lord's praise with utter abandon and
I'm rid of all my sins. [1]
And resting my forehead on Your Feet, my dark home
is illumined. [2]
And, by Your grace flowers the lotus (of my heart),
and I see the nearness of God, and contemplate
on One but Him. [3]
O, I'm a sacrifice to that moment, when I meet with
the Saints, by the God's Grace. [4-5-16]

G.G.S., Pg. 1301

SHABAD 7*

ਦੇਵਗੰਧਾਰੀ (ਮਹਲਾ ੪)

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥

ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥ ੧ ॥

ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੂ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ ॥ ੨ ॥ ੪ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੫੨੭-੨੮

SHABAD 7*

Devchandhari M. 4

Now I go to surrender myself to my Master.

Now that I seek Your refuge, it is upto You to keep
me or to destroy me. [1-Pause]

The clever sycophancy of the world, this I have cast
to the fire.

Now say they good or evil of me. I have surrendered
myself (to You, my God). [1]

He who comes to seek Your refuge, O Lord, him
You keep whole in Your Mercy.

Nanak seeks Your sanctuary, O Lord, now protect
You his honour, O You Destroyer of the demons.

[2-4]

G.G.S., Pg. 527-28

SHABAD 8**

ਬਸੰਤੁ ਮਹਲਾ ੩ ਇਕ ਤੁਕਾ

ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ ॥

ਜੀਵਤੁ ਮਰੈ ਸਭਿ ਕੁਲ ਉਧਰੈ ॥ ੧ ॥

ਤੇਰੀ ਭਗਤਿ ਨ ਛੋਡਉ ਕਿਆ ਕੋ ਹਸੈ ॥

ਸਾਚੁ ਨਾਮੁ ਮੇਰੈ ਹਿਰਦੈ ਵਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੈਸੇ ਮਾਇਆ ਮੋਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ ਰਹੈ ॥

ਤੈਸੇ ਸੰਤ ਜਨ ਰਾਮ ਨਾਮ ਰਵਤ ਰਹੈ ॥ ੨ ॥

ਮੈ ਮੂਰਖ ਮੁਗਧ ਊਪਰਿ ਕਰਹੁ ਦਇਆ ॥

ਤਉ ਸਰਣਾਗਤਿ ਰਹਉ ਪਇਆ ॥ ੩ ॥

ਕਹਤੁ ਨਾਨਕੁ ਸੰਸਾਰ ਕੇ ਨਿਹਫਲ ਕਾਮਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਨਾਮਾ ॥ ੪ ॥ ੮ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੧੭੦

SHABAD 8**

Basant M. 3 : Iktuka

If the Lord so wills, one serves one's God,
And accepts 'Death in life', and thus emanicipates
his whole generation. [1]

I'd forsake not Your devotion, O God, even if people
laugh at me.

And would enshrine the true Name even in my heart.
[1-Pause]

As man's heart is captivated by *Maya*,
So is the Saint bewitched by the Lord's Name. [2]
O God, be merciful to me, the unwise,
Ignorant one, that I abide ever in Your refuge. [3]
Says Nanak : "Fruitless are the works of the world,
And, it is by the Guru's Grace that one is blessed
with the nectar-Name. [4-8]

G.G.S., Pg. 1170

SHABAD 9***

ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥

ਕੋਟਿ ਜਨਮ ਕੇ ਦੁਖ ਗਵਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੋ ਚਾਹਤ ਸੋਈ ਮਨਿ ਪਾਇਓ ॥

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਓ ॥ ੧ ॥

ਸਰਬ ਸੂਖ ਹਰਿ ਨਾਮਿ ਵਡਾਈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਤਿ ਪਾਈ ॥ ੨ ॥ ੧ ॥ ੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੭੨੦

SHABAD 9***

Rag Bairari M. 5

Utter you the Lord's praise, associating with the Saints;
And thus you are cleansed of the sins of myriads of
(past) births. [1-Pause]

And you receive what is your heart's desire:
And, in His Grace, the Lord blesses you with His
Name. [1]

Great is the glory of the Lord's Name; it yields all-peace;
And, by the Guru's Grace, O Nanak, you are made
wise (in God) [2-1-7]

G.G.S., Pg. 720

SHABAD 10**

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਆਇਓ ਸਰਣਿ ਤੁਹਾਰੀ ॥

ਮਿਲੈ ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅਵਰ ਨ ਸੂਝੈ ਦੂਜੀ ਠਾਹਰ ਹਾਰਿ ਪਰਿਓ ਤਉ ਦੁਆਰੀ ॥

ਲੇਖਾ ਛੋਡਿ ਅਲੇਖੈ ਛੂਟਹੁ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ ਉਬਾਰੀ ॥ ੧ ॥

ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ ॥

ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ ਰਾਖਿ ਲੇਹੁ ਇਹ ਬਾਰੀ ॥ ੨ ॥ ੪ ॥ ੯ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੭੧੩

SHABAD 10**

Todi M. 5

I seek Your refuge, O True Guru !

Rid me of my care that I attain to peace and the
glory of Your Name. [1-Pause]

I know not of another cover, and so I lie prostrate
before Your door.

Call me not to account (for my sins), for thus I am saved
not : without merit am I, so, save me my Lord. [1]

Ever Forgiver are You, ever Beneficent,
and You are the support of us all.

Nanak, Your slave, follows the way of the Saints; so
save him You O Lord, within this birth. (2-4-9)

G.G.S., Pg. 713

SHABAD 11*

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਰਨੀ ਆਇਓ ਨਾਥ ਨਿਧਾਨ ॥

ਨਾਮ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਨ ਭੀਤਰਿ ਮਾਗਨ ਕਉ ਹਰਿ ਦਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸੁਖਦਾਈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮਾਨ ॥

ਦੇਹੁ ਪ੍ਰੀਤਿ ਸਾਧੂ ਸੰਗਿ ਸੁਆਮੀ ਹਰਿ ਗੁਨ ਰਸਨ ਬਖਾਨ ॥ ੧ ॥

ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਦਮੋਦਰ ਨਿਰਮਲ ਕਥਾ ਗਿਆਨ ॥

ਨਾਨਕ ਕਉ ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਗਹੁ ਚਰਨ ਕਮਲ ਸੰਗਿ ਧਿਆਨ

॥ ੨ ॥ ੧ ॥ ੩ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੧੧੯

SHABAD 11*

Kedara M. 5

O Master, O Treasure (of bliss), I seek Your refuge:
In my mind is Your love enshrined, and I pray
You to bless me with Yourself. (1-Pause)
You are bliss-giving, Perfect, God of gods :
Now save my honour in Your mercy,
And bliss me with the love of Your Saints that I utter
ever Your praises with my tongue. (1)
Immaculate is Your Gospel, Your wisdom,
O Compassionate Gopal, Govind, Damodar, O God.
So let Nanak be imbued with Your love, and be
Attuned ever to Your Lotus-Feet (2-1-3).

G.G.S., Pg. 1119

SHABAD 12**

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੫ ਦੁਪਦੇ

ਉਲਾਹਨੋ ਮੈ ਕਾਹੂ ਨ ਦੀਓ ॥

ਮਨ ਮੀਠ ਤੁਹਾਰੋ ਕੀਓ ॥ ੧ ॥ ਰਹਾਉ ॥

ਆਗਿਆ ਮਾਨਿ ਜਾਨਿ ਸੁਖੁ ਪਾਇਆ ਸੁਨਿ ਸੁਨਿ ਨਾਮੁ ਤੁਹਾਰੋ ਜੀਓ ॥

ਈਹਾਂ ਊਹਾ ਹਰਿ ਤੁਮ ਹੀ ਤੁਮ ਹੀ ਇਹੁ ਗੁਰ ਤੇ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜੀਓ ॥ ੧ ॥

ਜਬ ਤੇ ਜਾਨਿ ਪਾਈ ਏਹ ਬਾਤਾ ਤਬ ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਓ ॥

ਸਾਧਸੰਗਿ ਨਾਨਕ ਪਰਗਾਸਿਓ ਆਨ ਨਾਹੀ ਰੇ ਬੀਓ ॥ ੨ ॥ ੧ ॥ ੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੯੭੮

SHABAD 12**

Nat Narayan M. 5 : Dupadas

I grieve not in anything,
For, all that comes from God is sweet to me.
(1-pause)
My joy is in submitting to Your Will, O God,
and I be only if I harken to Your Name.
Yes, this *Mantram* I've received from the Guru
that both here and hereafter, it is You alone. (1)
Ever since I realized this truth,
I have been wholly in bliss;
And associating with the Saints,
God has become manifest to me,
And now I see not another. (2-1-2)

G.G.S., Pg. 978

SHABAD 13***

ਮਾਰੂ ਮਹਲਾ ੯

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥

ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥

ਤਾ ਕੋ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾ ਸੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥ ੧ ॥

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

ਕਹੁ ਨਾਨਕ ਸੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥ ੨ ॥ ੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੦੦੮

SHABAD 13***

Maru M. 9

Bliss-giving ever is the Lord's Name.

Contemplating which Ajamal was emanicipated, and
Ganika attained the sublime state of bliss.

(1-Pause)

Daropadi, the princess of Panchala, remembered God's
Name in the royal court of Duryodhana, And lo, the
Compassionate Lord rid her of her woes, and made
Manifest thus His Own Glory. (1)

He, who sings the Lord's praise, him the Lord
supports:

Says Nanak : "Believing this way I too have repaired
to the Lord's Refuge." (2-1)

G.G.S., Pg. 1008

ਗੋਂਡ ਮਹਲਾ ੪

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤੁ ਬਿਨੁ ਨੀਰ ॥ ੧ ॥

ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰ ॥

ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ ਬੀਰ ॥ ੨ ॥

ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ ॥ ੩ ॥

ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ

॥ ੪ ॥ ੬ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੮੬੧-੬੨

SHABAD 14***

Gond M. 4

I crave for my Lord's vision as one's thirst craves for water. (1)

My mind is pierced through with the shafts of His love.

Only my Lord knows my malady, the inner pain of my mind. (1-Pause)

He, who recites to me the Gospel of my Love, He alone is my friend, my brother. (2)

O my mates gather together, and sing the Lord's praise, instructed in the comforting wisdom of the true Guru. (3)

O God, bless Nanak with Thy vision that his craving is stilled and his body abides in peace. (4-6)

G.G.S., Pg. 861-862

SHABAD 15*

ਮਲਾਰ ਮਹਲਾ ੫

ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੋਪਾਲ ਹੇ ਦਇਆਲ ਲਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪ੍ਰਾਨ ਨਾਥ ਅਨਾਥ ਸਖੇ ਦੀਨ ਦਰਦ ਨਿਵਾਰ ॥ ੧ ॥

ਹੇ ਸਮ੍ਰਥ ਅਗਮ ਪੂਰਨ ਮੋਹਿ ਮਇਆ ਧਾਰਿ ॥ ੨ ॥

ਅੰਧ ਕੂਪ ਮਹਾ ਭਇਆਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥ ੩ ॥ ੮ ॥ ੩੦ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੨੭੩

SHABAD 15*

Malhar M. 5

O Govind, O Gopal, O my Love, my compassionate
God ! (1-Pause)

O Sustenance of my vital-breath, the friend of the
supportless, rid me, the poor one, of my pain. (1)

O all-powerful, unfathomable Lord,

O Perfect Being, be merciful to me. (2)

I have fallen into the pitch-dark well (of Maya) :

Save me You, O my God : (3-8-30)

G.G.S., Pg. 1273

SHABAD 16**

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਾ ॥

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਮਿਟੈ ਹਮਾਰਾ ॥

ਹਰਿ ਹਰਿ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਵਹੁ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥ ੧ ॥

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਮੀਤ ਹਮਾਰੇ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਖਹੁ ਊਰ ਧਾਰੇ ॥

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਚਨੁ ਸੁਣਾਵਹੁ ਗੁਰ ਮਿਲਿਐ ਪਰਗਟੁ ਹੋਈ ਰਾਮ ॥ ੨ ॥

ਮਧੁਸੂਦਨੁ ਹਰਿ ਮਾਧੋ ਪ੍ਰਾਨਾ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤ ਮੀਠੁ ਲਗਾਨਾ ॥

ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ ॥ ੩ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਦਾ ਸੁਖਦਾਤਾ ॥

ਹਰਿ ਕੈ ਰੰਗਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥

ਹਰਿ ਹਰਿ ਮਹਾ ਪੁਰਖੁ ਗੁਰੁ ਮੇਲਹੁ ਗੁਰ ਨਾਨਕ ਨਾਮਿ ਸੁਖੁ ਸੋਈ ਰਾਮ

॥ ੪ ॥ ੧ ॥ ੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੬੯੮

SHABAD 16**

Jaitsri M. 4

Contemplate You on Your Unfathomable and Infinite
Lord,

Dwelling upon whom we are rid of all our sorrows.

O God, lead me on to the true Guru, the Purusha,
meeting with whom I abide in bliss. (1)

O my friend, sing you the Lord's praise,

And cherish You the Name in your mind,

And utter the Lord's nectar-word : your meeting with
the Guru, the Lord becomes manifest to you. (2)

The Lord is my life-breath,

And His nectar seems sweet to my body and soul.

O Lord be merciful and lead me on to the Guru who
is indeed the immaculate, detached Purusha. (3)

Ever bliss-giving is the Lord's Name : Yes, my mind
is imbued with the love of God.

O God, unite me with the Guru, the sublime Man;
for the name of Guru Nanak in my pledge of
peace. (4-1-7)

G.G.S., Pg. 698

ਵਡਹੰਸ ਮਹਲਾ ੩

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥
ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥ ੧ ॥
ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥
ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ ਰਹਾਉ ॥
ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥
ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ ॥ ੨ ॥
ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥
ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥ ੩ ॥
ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥
ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥ ੪ ॥ ੯ ॥ ੧੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੫੬੦

SHABAD 17***

Wadhans M. 3

Egocentricity and the Name are inimical to each other, the two stay not together.

For, in ego, one can serve not (one's Lord), and the mind is devoid (of the Name). (1)

Enshrine your Lord's Name, O my mind, and practise the Guru's Word.

When one obeys the Lord's will, one is rid of one's ego, and one unites with one's God. (Pause)

The human body itself is individuation, all creation manifests itself in individuation. But individuation leads to utter darkness, and so one know not (the Real). (2)

One worships not one's Lord, in ego nor one realises the Lord's Will.

To ego is the individual bound, and so within him abides not the Name. (3)

Says Nanak : "Meeting with the true Guru, one is rid of one's ego, and so Truth abides in one's mind.

And so one practises the Truth, abides in the Truth, and is dedicated to the service of the True one."

(4-9)

G.G.S., Pg. 560

SHABAD 18***

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥

ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ ॥ ੧ ॥

ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ ਸਚਾ ਸਿਰਜਨਹਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਚੁ ਤੇਰੀ ਸਾਮਗਰੀ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰਾ ॥

ਸਚੁ ਤੇਰੇ ਖਾਜੀਨਿਆ ਸਚੁ ਤੇਰਾ ਪਾਸਾਰਾ ॥ ੨ ॥

ਤੇਰਾ ਰੂਪੁ ਅਗੰਮੁ ਹੈ ਅਨੂਪੁ ਤੇਰਾ ਦਰਸਾਰਾ ॥

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰਿਆ ਸੇਵਕਾ ਜਿਨ੍ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥ ੩ ॥

ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ ॥

ਗੁਰੁ ਨਾਨਕੁ ਮਿਲਿਆ ਪਾਰਬ੍ਰਹਮੁ ਤੇਰਿਆ ਚਰਣਾ ਕਉ ਬਲਿਹਾਰਾ ॥੪॥੧॥੪੭॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੭੪੬-੪੭

SHABAD 18***

Rag Suhi M. 5

My prayer to the true Guru is that I be blessed with
the sustenance of the Name.

Our true Lord is compassionate to us and He rids
the whole world of its afflictions. (1)

O You True Creator-Lord, You are the refuge of Your
devotees. (1-Pause).

True is Your court, true the ingredients (of Your
nature).

True are Your treasures, True Your expanse. (2)

Infinite is Your form : bewitching is Your vision.

O sacrifice am I to Your devotees who love Your
Name. (3)

All wishes are fulfilled when one attains to one's
Unfathomable, Infinite Lord.

Nanak has met with his Transcendent Lord:

O sacrifice is he unto his Lord's feet. (4-1-47)

G.G.S., Pg. 746-47

SHABAD 19*

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥

ਬਚਨੀ ਤੋਰ ਮੋਰ ਮਨੁ ਮਾਨੈ ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥ ੧ ॥

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥

ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥ ਰਹਾਉ ॥

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥ ੨ ॥ ੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੬੯੪

SHABAD 19*

Dhanasari of Bhagat Ravidas Ji

There's no one as poor as am I, nor no one as
Beneficent as are You : there's no need to test
it, pray.

And, as in Your word I have put all my trust :
so fulfil me You. (1)

O God, I'm forever a sacrifice to You.

But how is it that You speak not to me? (Pause)

I was separated from You for myriads of births

O God, this birth now I dedicate to You.

Says Ravidas : "I live on Your hope, O Lord : and
It is long since I saw Your vision." (2-1)

G.G.S., Pg. 694

ਗੁਜਰੀ ਮਹਲਾ ੫

ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੋ ॥

ਸੋ ਹਰਿ ਹਰਿ ਤੁਮ੍ਹ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੋ ॥ ੧ ॥

ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ ॥

ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ਹ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ ॥ ੧ ॥

ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਤੁਮ੍ਹ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤਸੰਗਿ ਤੇਰੀ ਪ੍ਰੀਤਿ ॥

ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨੁ ਕੀਰਤਨੁ ਨੀਤਿ ॥ ੨ ॥

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥

ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥ ੩ ॥

ਭਵਰੁ ਤੁਮ੍ਹਾਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ ਹਰਿ ਚਰਣਾ ਹੋਹੁ ਕਉਲਾ ॥

ਨਾਨਕ ਦਾਸੁ ਉਨਿ ਸੰਗਿ ਲਪਟਾਇਓ ਜਿਉ ਬੂੰਦਹਿ ਚਾਤ੍ਰਕੁ ਮਉਲਾ

॥ ੪ ॥ ੩ ॥ ੪ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੪੯੬

SHABAD 20**

Gujri M. 5

Contemplating whom we are rid of all our sins,
and even our ancestors are redeemed,
Contemplate that Infinite Lord you too forever. (1)
O son, Your mother blesses,
That You may forget not your Lord even for
a moment, and contemplate you Him ever.
(1-Pause)

May the True Guru be merciful to you and
your love be for the Saints :
May you be robed by God with honour and
your food be the constant praise of the Lord ! (2)
May you drink the Lord's Nectar and live eternally.
Contemplating Him be you ever in immense bliss!
May you ever be in joy, your desires be fulfilled and
be you never worn by care ! (3)
Be you the black-bee hugging the Lotus-Feet of the
Lord.
Nanak : Be you pleased with the Lord as is *chatrik*
in bloom on receiving the *Swanti* drop. (4-3-4)

G.G.S., Pg. 496

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਘੋਲਿ ਘੁਮਾਈ ਲਾਲਨਾ ਗੁਰਿ ਮਨੁ ਦੀਨਾ ॥

ਸੁਣਿ ਸਬਦੁ ਤੁਮਾਰਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ ॥

ਇਹੁ ਮਨੁ ਭੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਲਾਗਾ ਰੰਗੁ ਮੁਰਾਰਾ ॥

ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਠਾਕੁਰ ਤੇਰਾ ਮਹਲੁ ਅਪਾਰਾ ॥

ਸਗਲ ਗੁਣਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਬਿਨਉ ਸੁਨਹੁ ਇਕ ਦੀਨਾ ॥

ਦੇਹੁ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ਜੀਅੜਾ ਬਲਿ ਬਲਿ ਕੀਨਾ ॥ ੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੧੧੭

SHABAD 21***

Tukhari Chhant : M. 5

O Love, I'm a sacrifice to You : through the Guru,
I have dedicated my mind to You.

Hearing Your Word, my mind is inebriated with it.
Imbued is my mind with Your word as the fish is with
water: for, I am in love with You, O God!

Yes, I can evaluate You not, O Master, for, Your
station is infinitely exalted.

You bless us with virtue; so hear You the prayer of
Nanak, Your meek servant,

And bless him with Your vision, for, he is ever a
sacrifice to You. (1)

G.G.S., Pg. 1117

ਮਾਝ ਮਹਲਾ ੫

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰਹੈ ਮੇਰਾ ਮਾਤਾ ॥

ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥

ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥ ੧ ॥

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥

ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਮੇਰਾ ਮਾਣਾ ॥

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ ॥ ੨ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥

ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥

ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥ ੩ ॥

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥

ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ ॥ ੪ ॥ ੨੪ ॥ ੩੧ ॥

ਗੁ.ਗੁੰ.ਸਾ., ਪੰਨਾ : ੧੦੩

SHABAD 22**

Majh M. 5

You, O You are my father, my mother,
You, O You are my kin, my brother.
When You are my refuge all over,
O why then may I be in fear, O Dear! (1)
By Your grace alone (I know You),
You are my shelter, my pride;
No one is (mine) without You,
And all is Your play in the play-field (of the world),
You alone created all Your creatures,
And yoked them to the work as You willed.
Yes, all that happens is in Your will.
And not according to mine, O Dear ! (3)
Meditating on the Name, I found the great bliss;
On reciting Your praises, my mind (was held) in
Peace;
And I won the hard battle (of life), and through the
Guru's Grace my victory was echoed all over, O
Dear. (4-24-31)

G.G.S., Pg. 103

SHABAD 23*

ਸਾਰੰਗ ਮਹਲਾ ੫

ਠਾਕੁਰ ਤੁਮ੍ਹ ਸਰਣਾਈ ਆਇਆ ॥
 ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਅਨਬੋਲਤ ਮੇਰੀ ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥
 ਦੁਖ ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ ਗਾਇਆ ॥ ੧ ॥
 ਬਾਹ ਪਕਰਿ ਕਵਿ ਲੀਨੇ ਅਪੁਨੇ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਤੇ ਮਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ
 ॥ ੨ ॥ ੫੧ ॥ ੭੪ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੨੧੮

SHABAD 23*

Sarang M. 5

O God, I have sought but Your refuge alone;
 And my mind is rid of its doubt as it sees Your Vision.
 (1-Pause)
 O You alone know me in most state unuttered, and
 makes me contemplate Your Name.
 And I am delivered of all my woes,
 and singing Your praise, I'm in utter bliss. (1)
 You have pulled me with Your own hands out of the
 deep and dark well of *maya*.
 Says Nanak : My Guru has snapped all my bonds;
 and me, the separated one, He has united with
 my God. (2-51-74)

G.G.S., Pg. 1218

SHABAD 24**

ਬਿਹਾਗੜੇ ਕੀ ਵਾਰ ਮ: ੪

(ਮ: ੩)

ਧੁਰਿ ਖਸਮੈ ਕਾ ਹੁਕਮੁ ਪਇਆ ਵਿਣੁ ਸਤਿਗੁਰ ਚੇਤਿਆ ਨ ਜਾਇ ॥
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥
ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥
ਜਨਮ ਮਰਨ ਕਾ ਭਉ ਗਇਆ ਜੀਵਨ ਪਦਵੀ ਪਾਇ ॥
ਨਾਨਕ ਇਹੁ ਮਰਤਬਾ ਤਿਸ ਨੋ ਦੇਇ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥ ੨ ॥
ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੫੫੬

SHABAD 24**

M. 3

Such is the will of our Lord that one can cherish
not one's God unaided by the true Guru.
Meeting with the true Guru, the Lord pervades one's
inner core and then one is ever attuned to Him.
One cherishes one's Lord then at all times, and
wastes not even a breath.
One's fear of life and death then ceases and one
attains to the state of eternity.
Nanak : He alone is blessed with this state, to whom
God is Merciful in His will. (2)

G.G.S., Pg. 556

SHABAD 25***

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੭

ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ ॥

ਭੂਲਹਿ ਚੂਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥ ੧ ॥

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥

ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ ॥

ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥ ੨ ॥

ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ ਜੁਗਤਾ ॥

ਬੰਧਨ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੈ ਮਮਤਾ ॥ ੩ ॥

ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥ ੪ ॥ ੨੭ ॥ ੯੭ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੫੧-੫੨

SHABAD 25***

Sri Rag M. 5

Hopeful of Your mercy, O Dear, I indulged in pleasures,
I forsook Your path; but I am Your child, O You, my
Father and Mother. (1)

Easy it is to say and utter,
But far harder to accept Your will. (1-Pause)

I pride on You for I know You are mine.
You are within all and yet beyond all, our Father who
is dependent on no one. (2)

Father, I know not which is Your way?
O Saints, through Him is the release from bondage
and our ego departs. (3)

The Master in His mercy has ended my comings and
goings,
And, on meeting the Guru, Nanak has realised his
Lord. (4-27-97)

G.G.S., Pg. 51-52

SHABAD 26***

ਸਲੋਕ ਸ਼ੇਖ ਫਰੀਦ ਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥

ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ ॥ ੨੪ ॥

ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥

ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥ ੨੫ ॥

ਸ਼ੇਖ ਫਰੀਦ, ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੩੭੯

SHABAD 26***

Salokas of Sheikh Farid

The streets are muddy; the house of my Spouse is far; but I'm in Love with my Lord.

If I go out (in the rain), my blanket is wetted and, if I stay behind, I lose my Love ! (24)

Let my blanket be wetted in the rains sent by God. But I must meet my Love, lest it breaks and my love (for Him). (25)

(Sheikh Farid G.G.S., Pg. 1379)

SHABAD 27*

ਕਲਿਆਨ ਮਹਲਾ ੪

ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ ॥
ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ ਕਬ ਗਲਿ ਲਾਵਹਿਗੇ ॥ ੧ ॥
ਰਹਾਉ ॥

ਹਮ ਬਾਰਿਕ ਮੁਗਧ ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ ॥
ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ ਭਾਵਹਿਗੇ ॥ ੧ ॥
ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਮ ਪਾਵਹਗੇ ॥
ਮੋਹਿ ਦੂਜੀ ਨਾਹੀ ਠਉਰ ਜਿਸੁ ਪਹਿ ਹਮ ਜਾਵਹਗੇ ॥ ੨ ॥
ਜੋ ਹਰਿ ਭਾਵਹਿ ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ ॥ ੩ ॥
ਹਰਿ ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ ॥
ਜਨੁ ਨਾਨਕੁ ਸਰਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ ਰਖਾਵਹਿਗੇ ॥ ੪ ॥ ੬ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੧੩੨੧

SHABAD 27*

Kalyan M. 4

O God of grace, be Merciful that I sing ever Your praise.

O God, I rest ever my hope on You : O Lord, when would You take me in Your loving embrace ?

I am Your ignorant child, innocent and unknowing.

O Lord, my Father, instruct me in Your glorious wisdom.

Your children err and stumble every moment, and still they are pleasing to You, the Father of the universe. (1)

O Master, whatever You will bless me with, that alone I'll receive :

For, there is no other God whose refuge one may seek and find. (2)

The devotees, whom God loves, they alone love their God;

And their light merges in the Light of God, and the one becomes the other. (3)

When You are merciful, O God. Your seekers are wholly attuned to You.

Nanak too seeks the refuge of Your door,

O Lord : Now save You his honour. (4-6)

G.G.S., Pg. 1321

ਤਿਲੰਗ ॥ ਨਾਮਦੇਵ ਜੀ

ਮੈ ਅੰਧੁਲੇ ਕੀ ਟੇਕ ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ ॥

ਮੈ ਗਰੀਬ ਮੈ ਮਸਕੀਨ ਤੇਰਾ ਨਾਮੁ ਹੈ ਅਧਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਰੀਮਾਂ ਰਹੀਮਾਂ ਅਲਾਹ ਤੂ ਗਨੀ ॥

ਹਾਜਰਾ ਹਜੂਰਿ ਦਰਿ ਪੇਸਿ ਤੂੰ ਮਨੀ ॥ ੧ ॥

ਦਰੀਆਉ ਤੂ ਦਿਹੰਦ ਤੂ ਬਿਸੀਆਰ ਤੂ ਧਨੀ ॥

ਦੇਹਿ ਲੇਹਿ ਏਕੁ ਤੂੰ ਦਿਗਰ ਕੋ ਨਹੀ ॥ ੨ ॥

ਤੂੰ ਦਾਨਾਂ ਤੂੰ ਬੀਨਾਂ ਮੈ ਬੀਚਾਰੁ ਕਿਆ ਕਰੀ ॥

ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬਖਸੰਦ ਤੂੰ ਹਰੀ ॥ ੩ ॥ ੧ ॥ ੨ ॥

ਗੁ.ਗੁੰ.ਸਾ., ਪੰਨਾ : ੭੨੭

SHABAD 28**

Tilang : Namdevji

For me, the blind one, Your Name, O Creator,
is the only support :

I am a poor, meek soul, O Lord, and my mainstay
is Your Name, (1-Pause)

You are the Beneficent Lord, the Allah, the Contented
One,

A Living Presence, Yes here before me. (1)

You are a River, a Giver : Limitless is Your treasure.

You alone give and take, for, there is not another
but You. (2)

You are the Wise, the Seer; O how can I make You
an object of thought ?

O Lord, You are the Master of Namdev, the
Beneficent One, the Destroyer of fear. (3-1-2)

G.G.S., Pg. 727

SHABAD 29***

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫

ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਗੋਪਾਲ ॥

ਦੀਨ ਬਾਂਧਵ ਭਗਤਿ ਵਛਲ ਸਦਾ ਸਦਾ ਕ੍ਰਿਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥

ਆਦਿ ਅੰਤੇ ਮਧਿ ਤੂਹੈ ਪ੍ਰਭ ਬਿਨਾ ਨਾਹੀ ਕੋਇ ॥

ਪੂਰਿ ਰਹਿਆ ਸਗਲ ਮੰਡਲ ਏਕੁ ਸੁਆਮੀ ਸੋਇ ॥ ੧ ॥

ਕਰਨਿ ਹਰਿ ਜਸੁ ਨੇਤ੍ਰ ਦਰਸਨੁ ਰਸਨਿ ਹਰਿ ਗੁਨ ਗਾਉ ॥

ਬਲਿਹਾਰਿ ਜਾਏ ਸਦਾ ਨਾਨਕੁ ਦੇਹੁ ਅਪਣਾ ਨਾਉ ॥ ੨ ॥ ੩ ॥ ੮ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੯੮੮

SHABAD 29***

Mali Gaura M. 5

In my body and mind is enshrined my Lord, the God,
For, He's the only support of the supportless
The Lover of His devotees and ever Compassionate
to all life. (1-Pause)

O God, You alone are in the beginning, the middle
and the end, without You there is naught :

You the one Master of all, fills all spheres, all worlds. (1)

With the ears I hear Your praise, with the eyes see
Your vision, with the tongue I utter Your praise.

O God, I am ever a sacrifice unto You :

O Bless me with Your Name. (2-3-8)

G.G.S., Pg. 988

ਗਉੜੀ ॥ ਕਬੀਰ ਜੀ

ਰਾਮ ਜਪਉ ਜੀ ਐਸੇ ਐਸੇ ॥

ਧੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥ ੧ ॥

ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥

ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ ॥

ਇਸ ਬੇੜੇ ਕਉ ਪਾਰਿ ਲਘਾਵੈ ॥ ੨ ॥

ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ ॥

ਚੁਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ ॥ ੩ ॥

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥

ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੋ ਦਾਨੀ ॥ ੪ ॥ ੨ ॥ ੧੦ ॥ ੬੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੩੩੭

SHABAD 30**

Gauri, Kabirji

Contemplate your Lord in the same way, as did
Dhruva and Prahlada dwell on their Lord. (1)

O You support of the supportless, I lean on You
alone:

And so have put myself and all my kinsmen on Your
boat (to be ferried across the Sea of Life).

(1-Pause)

When it pleases You, You make one submit to Your
will;

And (so doing), his boat is ferried across. (2)

By the Guru's Grace such wisdom now is enshrined
in my mind,

That my comings and goings have forever ceased (3)

Says Kabir : "Contemplate Your Lord, the supporter
of the earth,

For both here and hereafter, your only beneficent
Lord is He, the one alone." (4-2-10-61)

G.G.S., Pg. 337

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥ ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥

ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ ॥ ਗੁਰਿ ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ ॥ ੧ ॥

ਸਭਿ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਧਾਰੇ ॥

ਸਹੀ ਸਲਾਮਤਿ ਸਭਿ ਬੋਕ ਉਬਾਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਰਹਾਉ ॥

ਸਾਧਸੰਗਿ ਮਲੁ ਲਾਥੀ ॥ ਪਾਰਬ੍ਰਹਮੁ ਭਇਓ ਸਾਥੀ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਆਦਿ ਪੁਰਖ ਪ੍ਰਭੁ ਪਾਇਆ ॥ ੨ ॥ ੧ ॥ ਏਪ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੬੨੫

SHABAD 31*

Sorath M. 5, Dupadas

Bathing in the nectar pool of Ramdas,

All one's sins are washed off.

One becomes immaculate after the bath,

So does the perfect Guru bless him. (1)

All men are comforted and are at peace,

Yes, contemplating the Guru's word, all things are
saved. (Pause)

In the society of the Saints, one's dirt is washed off,

And the Transcendent Lord becomes one's only friend.

Yes, contemplating on the Lord's Name,

One attains to the Primal Purusha, our only God.
(2-1-65)

G.G.S., Pg. 625

*"The prayer of a person
never goes in vain."*

(Guru Arjan, Bilawal Rag)

PART - IV

ARDAAS

ਅਰਦਾਸ

ARDAAS

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ ।

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ਦਸਵੀਂ

Ik Onkar. Waheguru ji ki fateh

Sri Bhagauti ji sahaye

Var Sri Bhagauti ji ki

Patshahi Dasvin.

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ

ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ।

Pritham Bhagauti Simarke

Guru Nanak laeen dhiyai.

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ

ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ।

Phir Angad Gur te Amardas,

Ramdase hoeen sahaye.

O formless One. Victory be to the wonderful
Lord. May the Divine Spirit help us. We recite
Var Sri Bhagauti Ji Ki by the Tenth Master.

To begin with we remember the Divine Spirit
and we think of Guru Nanak

Then we invoke the blessings of Guru Angad,
Guru Amardas and Guru Ramdas.

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ।

Arjan, Hargobind no, simro; Sri Har Rai.

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ।

Sri Harkrishan dhiaeyai jis ditthe sab dukh jaayai.

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ।

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।

Tegh Bahadur simreyai ghar nau nidh aawe dhaye.

Sabh thaeen hoe sahaye.

ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ !

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ।

Daswen Patshah Sri Guru Gobind Singh Ji Maharaj,

Sabh thaeen hoe sahaye.

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ

ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Dasaan Patshahian di jot, Sri Guru Granth

Sahib ji de path deedar da dhiyan dhar ke

bolo ji ! Waheguru !

We also remember Guru Arjan, Guru Hargobind
and Guru Har Rai.

Let us think of Guru Harkrishan whose sight
dispels all sorrows.

Let us remember Guru Tegh Bahadur and the
nine treasures of life will come to our homes and
will help us everywhere.

May the Tenth Master Guru Gobind Singh Ji
help us everywhere.

Turn your thoughts to the teaching of the Guru
Granth Sahib in which is enshrined the spirit of
the Ten Masters and say : Waheguru !

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ,
ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ,
ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ,
ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖ਼ਾਲਸਾ ਜੀ !
ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

*Panjan Piarian, Chauhan Sahibzadian,
Chalhian Muktiyan, Hathian, Japian, Tapian,
Jinhan Nam japia, vand chhakia, deg chalai,
tegh wahi, dekh ke undithh kita, tinhan piarian
sachiarian di kamaee da dhiyan dhar ke
Khalsa ji ! bolo ji Waheguru !*

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ,
ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ
ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ
ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ
ਧਿਆਨ ਧਰ ਕੇ, ਖ਼ਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

*Jinhan Singhan Singhnian ne dharm het sis
ditte, band band kataye, khoprian luhaiyan,
charkhariyan te charhe, aarian nal chiraye gaye,
gurdwarian di sewa laee kurbanian kitian,
dharm nahin harya, Sikhi kesan suasan nal
nibhayee; tinah di kamaee da dhiyan dhar ke
Khalsa ji ! bolo ji Waheguru !*

Remember the Five Beloved Ones.
Remember the four sons of Guru Gobind Singh.
Remember the forty Redeemed Ones.
And remember those who remained steadfast in
suffering; those who constantly remembered God,
Those who renounced the sensuous pleasures;
Those who worshipped Nam, shared their
earnings, fed the hungry, protected the weak,
saw other's faults but overlooked them.
Recall the good deeds and achievements of these
revered members of the Khalsa and say
Waheguru !

Remember those Sikhs—both men and women
who sacrificed their lives in the cause of religion.
Those who underwent sufferings of being cut to
pieces, scalped alive, broken on the wheels,
sawed alive; And those who made sacrifices in
the service of gurdwaras; Remember the
achievements of those brave Sikhs who never
wavered in their faith and remained steadfast in
the cause of Sikhism to the last hair on their
bodies and to the last breath. And O Khalsa ji !
Say Waheguru !

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ
ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ !

*Panjan Takhatan, Sarbat gurdwarian da dhiyan
dhar ke bolo ji Waheguru !*

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਜੀ
ਕੋ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੈ, ਚਿੱਤ ਆਵਨ ਕਾ
ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ। ਜਹਾਂ ਜਹਾਂ ਖ਼ਾਲਸਾ ਜੀ ਸਾਹਿਬ ਤਹਾਂ ਤਹਾਂ
ਰੱਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫ਼ਤਹਿ, ਬਿਰਦ ਕੀ ਪੈਜ,
ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖ਼ਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ,
ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ !

*Prithme sarbat Khalsa ji ki Ardaas hai ji, sarbat
Khalsa ji ko Waheguru, Waheguru, Waheguru
chit aawe, chit awan ka sadka sarab sukh
howe. Jahan jahan, Khalsa ji sahib tahan tahan
rachhya riait, deg, tegh, fateh; bird ki paij,
Panth ki jit, Sri Sahib ji sahai; Khalse ji ke bol
baale, bolo ji Waheguru !*

Think of the five Takhats and all gurdwaras and
say Waheguru !

Now, the prayer of the whole Khalsa is:
“May the presence of Waheguru be progressively
felt in every heart.” Then, through this, let every
one be happy. Kindly grant protection to the
Khalsa wherever they may be; Grant them power
to feed the hungry, protect the helpless and give
them victory; May the royal title of the Khalsa
be universally recognised and honoured; May
victory attend upon all just endeavours of the
Panth; By the blessings of the Lord, may the
Order of the Khalsa achieve ever expanding
progress, Say Waheguru.

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ
ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ
ਦੇ ਇਸ਼ਨਾਨ, ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੇ ਜੁਗ ਅਟੱਲ,
ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !!!

*Sikhan noo Sikhi dan, kes dan, rehat dan,
vivek dan, wisah dan, bharosa dan, dana sir
dan Nam dan Sri Amritsar ji de ishnan,
chaunkian jhande, bunge, jug-o-jug atal;
dharm ka jaikar; bolo ji : Waheguru !!!*

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ !

*Sikhan da man niwan, mat uchi,
mat da rakha aap Waheguru !*

ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ !
ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ,
ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁੱਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ
ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖ਼ਾਲਸਾ ਜੀ ਨੂੰ ਬਖ਼ਸ਼ੋ ।

*He Akal Purkh apne Panth de sada sahatee
datar jeeo; Sri Nankana Sahib te hor
gurdwarian gurdhaman de, jinah ton Panth noo
vichhoria gia hai, khulhe darshan didar te sewa
sambhal da dan Khalsa ji noo baksho;*

Grant to the Sikhs : the gift of faith, the gift of
untrimmed hair, the gift of discipline, the gift of
discrimination, the gift of mutual trust, the gift of
self confidence and the gift of all gifts that of
Nam. Also give them the gift of a dip in the
Holy Tank at Amritsar.

May the Sikh choirs, banners and mansions abide
forever and ever; May justice ever prevail;
Say Waheguru !!!

May the minds of the Sikhs be full of humility;
May their knowledge and wisdom be exalted;
May their reason be always guided by the
Waheguru !!!

O Lord, Protector and Helper ever of the Panth!
Restore to the Sikhs the rights of unhindered
access, service and management of Sri Nankana
Sahib and other gurdwaras, of which the Panth
has been deprived:

ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ ! ਆਪ ਦੇ ਹਜ਼ੂਰ ਅਰਦਾਸ ਹੈ ਜੀ

*

ਅਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁਕ ਮਾਛ ਕਰਨੀ,
ਸਰਬਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ
ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੇ ।
ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ,
ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

Sache Pita Waheguru ! Aap de hazur ardaas hai ji

*

*akhar waadha ghaata bhul-chuk maaph karni;
sarbat de karaj raas karne.
Seyee piare mel jinah miliya tera Nam chit aawe,
Nanak Nam, chardi kala,
tere bhane sarbat da bhala.*

* ਹੇ ਸਚੇ ਪਾਤਸ਼ਾਹ ਜੀਓ ! ਇਸ ਸਮੇਂ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਪਬਲਿਕ ਸਕੂਲ ਦੇ ਵਿਦਿਆਰਥੀ ਵਿਦਿਆ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਹਾਜ਼ਰ ਹੋਏ ਹਨ । ਇਹਨਾਂ ਨੂੰ ਵਿਦਿਆ ਦਾ ਦਾਨ ਬਖਸ਼ਣਾ, ਸਿਰ ਤੇ ਮੇਹਰ ਭਰਿਆ ਹੱਥ ਰਖਣਾ । ਸਕੂਲ ਨੂੰ ਚੜ੍ਹਦੀਆਂ ਕਲਾ ਵਿਚ ਰਖਣਾ । ਆਪ ਜੀ ਦਾ ਸ਼ਬਦ ਕੀਰਤਨ ਕਰਦਿਆਂ ਕੋਈ ਭੁਲ ਚੁਕ ਹੋ ਗਈ ਹੋਵੇ ਤਾਂ ਖਿਮਾ ਕਰਨੀ ।

* Hey Sacche Patshah Jeeo ! is samay Guru Harkrishan Public School de vidyarthi vidya prapat karan layee hazar hoye han. Ihna nu vidya da daan bakhshana, sir te mehar bharia hath rakhna. School noo charrdian kalan vich rakhna. Aap ji da shabad kirtan kardiyan koyee bhul chuk ho gayee hovae taa khima karni.

O True Father of all, Waheguru !

We pray to you that

*[Here insert the petition to the Lord].**

Forgive us for any mistakes in recitation and errors or omission and commission. Help everyone to achieve his objectives.

Grant us the fellowship of those in whose company we may remember Your Name.

May Nam, the religion preached by Nanak prevail and prosper. And by Your Grace, may all prosper.

* O True King ! the children of Guru Harkrishan Public School have assembled here to receive knowledge and education under Your benign presence. Grant us the gift of wisdom. May our institution prosper day by day. O Loved Father, the children have sung Your sweet hymns. Pardon the wrongs while singing the sacred hymns.

Let noble thoughts come from all directions.

PART - V

CHORUSES

Chorus 1

सारे जहाँ से अच्छा

सारे जहाँ से अच्छा हिन्दोस्ताँ हमारा।

हम बुलबुलें हैं इसकी, ये गुलिस्ताँ हमारा।।

पर्वत वो सबसे ऊँचा, हमसाया आसमाँ का।

वह सन्तरी हमारा, वह पासवाँ हमारा।।

गोदी में खेलती हैं, इसकी हजारों नदियाँ।

गुलशन है जिनके दम से रश्के जनां हमारा।

मजहब नहीं सिखाता, आपस में बैर रखना।

हिन्दी हैं हम, वतन है, हिन्दोस्ताँ हमारा।।

सारे जहाँ से...

मुहम्मद इक़बाल

Chorus 2

THE WISE MAY BRING THEIR LEARNING

The wise may bring their learning,
The rich may bring their gold,
And some may bring their greatness,
And glories new and old.

 We too would bring our treasures,
 To offer to our King,
 We have no wealth or wisdom,
 What shall we children bring?
We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls truly striving
To walk in holy ways.

 And these shall be the treasures
 We offer to the King,
 And these are gifts that even,
 The poorest child may bring.
We'll bring our little duties,
We have to do each day.
We'll try our best to please Him,
At home, at school, at play.

 And better are these treasures,
 To offer to our King,
 Than richest gift without them
 Yet these a child may bring.

James Dolton Morrison (Ed)
Masterpieces of Religious Verse

Chorus 3

हम देश के माली हैं

हम देश के माली हैं, हम देश सजा देंगे।

फूलों के नये पौधे, भारत में लगा देंगे।

हम अपने पसीने से, हम खून के पानी से,

हर पौधे को सींचेंगे, सर सब्ज बना देंगे।

जब फूले-फलेगा यह, सरसब्ज चमन होगा।

तब इसकी बहारें हम, दुनिया को दिखा देंगे।

वह इसका रहम होगा, दुनिया को दिखा देंगे।

हम दूध की नहरें फिर, गुलशन में बहा देंगे।

हर पेड़ नया होगा, हर फूल नया होगा।

जन्तु का नमूना हम, दुनिया को दिखा देंगे।

हम देश के माली हैं—

Chorus 4

FATHER LEAD ME DAY BY DAY

Father lead me day by day,
Ever in Thine own sweet way.
Teach me to be pure and true,
Show me what I ought to do.

When my heart is full of glee,
Help me to remember Thee.
Happy most of all to know,
That my Father loves me so.

May I do the good I know ?
May Thy loving child below ?
Then at last go home to Thee,
Ever more Thy child to be.

James Gilchrist Lawson (Ed)
Best Loved Religious Poems

Chorus 5

LORD FOR TOMORROW AND ITS NEEDS

Lord, for tomorrow and its needs,
 I do not pray.
Keep me my God, from strain of sin,
 Just for today.
Let me both diligently work,
 And duly pray.
Let me be kind in word and deed,
 Just for today.
Let me be slow to do my will,
 Prompt to obey.
Help me to mortify my flesh,
 Just for today.
Let me no wrong or idle word,
 Unthinking say.
Set Thou a seal upon my lips,
 Just for today.

Burton Egbert Stevenson (Ed)

The Home Book of Verse

Chorus 6

दया कर दान भक्ति का

दया कर दान भक्ति का हमें परमात्मा देना।

दया करना, हमारी आत्मा में शुद्धता देना।।

हमारे ध्यान में आओ, प्रभु आँखों में बस जाओ।

अन्धेरे दिल में आकर के परमज्योति जगा देना।।

बहा दो प्रेम की गंगा, दिलों में प्रेम का सागर।

हमें आपस में मिल जुल कर प्रभु रहना सिखा देना।।

हमारा कर्म हो सेवा, हमारा धर्म हो सेवा।

सदा ईमान हो सेवा, सेवक चर बना देना।।

वतन के वास्ते जीना, वतन के वास्ते मरना।

वतन पे जां फ़िदा करना प्रभु हमको सिखा देना।।

Chorus 7

WE SHALL OVERCOME

We shall overcome, we shall overcome,
We shall overcome some day.
Oh, deep in my heart,
I do believe,
We shall overcome some day.

We shall live in peace, we shall live in peace,
We shall live in peace, some day.
Oh, deep in my heart,
I do believe
We shall overcome some day.

We shall walk hand in hand, we shall walk hand in hand,
We shall walk hand in hand, some day.
Oh, deep in my heart,
I do believe,
We shall overcome some day.

We shall help every one, We shall help every one,
We shall help every one, some day.
Oh, deep in my heart,
I do believe,
We shall over come some day.

Helen Plotz (Ed)
Poems of the Spirit

Chorus 8

एक हैं हमारी आज राहें

एक हैं हमारी आज राहें

और एक है हमारा आज गान।

चाहे लाखों तूफ़ान आयें

रहेंगे एक सब जहाँ के नौजवान।

हर एक देश और हर जाति

जवानों के ही दम से जगमगाती।

गा रहे हैं नौजवान बनाओ इक नया जहाँ

कि जिसमें हो न जुल्म का निशां।

गीत गाते अमन के बड़े चलो, बड़े चलो।

अपनी आन के लिए लड़े चलो, लड़े चलो।

हम हैं जवान, हम चलें तो

साथ चलते हैं ज़ुर्मी आसमान।

एक है हमारी आज आशा और

एक है हमारा अरमान।

कोई देश हो या कोई भाषा

पर समझते हैं दिलों की हम जुबां।

हम फ़र्क ऊँच-नीच का न जानें

हम भेद जात-पाँत का न मानें।

गा रहे हैं नौजवाँ बनाओ इक नया जहाँ

कि जिसमें हो न जुल्म का निशां।

गाते गीत अमन का बड़े चलो।

अपनी आन के लिए लड़े चलो।

Chorus 9

देश हमारा धरती अपनी

देश हमारा धरती अपनी

हम धरती के लाल।

नया संसार बसायेंगे।

नया इन्सान बनायेंगे।

सौ-सौ स्वर्ग उतर आयेंगे

सूरज सोना बरसायेंगे

दूध-पूत के लिए पहन कर

जीवन का जय गान।

रोज त्योहार मनायेंगे

नया इन्सान बनायेंगे।

सुख सपनों की सुर गूँजेगी

मानव की मेहनत पूजेंगे

नयी चेतना नये विचारों की

हम लिए मशाल।

जगत को राह दिखलाएँगे

नया इन्सान बनायेंगे।

एक करेंगे हम जनता को

सींचेंगे जग की ममता को

नई सभ्यता समता रचकर

करके उन्नत भाल।

मनुज को मुक्ति दिलायेंगे

नया इन्सान बनायेंगे।

Chorus 10

ABIDE WITH ME

Abide with me ! Fast falls the even tide;
The darkness deepens Lord, with me abide !

When other helpers fail and comforts flee,
Help of the helpless, abide with me !

Swift to its close ebbs out life's little day.
Earth's joy grow dim, its glories pass away.

O, Thou who changest not, abide with me !
I need Thy presence every passing hour.

What but Thy grace can foil the tempter's power?

Who like Thyself, my guide and stay can be?
Through cloud and sunshine Lord, abide with me !

John Keble

Chorus 11

तेरा नूर, तेरा नूर जग में समाया हुआ है

तेरा नूर, तेरा नूर जग में समाया हुआ है।
सकल विश्व तेरा बनाया हुआ है।

बने हैं तुझ से आकाश धरती।
सभी ओर जलवा समाया हुआ है।

चमकते दुनिया में चन्दा व सूरज।
तेरी ज्योति से जगमगाया हुआ है।

गायें हमेशा तेरे गीत स्वामी।
तू ही मेरे दिल में समाया हुआ है।

Chorus 12

LITTLE DROPS OF WATER

Little drops of water,
Little grains of sand,
Made the mighty ocean
And the beauteous land.

So our little errors,
Lead our soul away,
From the path of virtue
Into sin to stay.

Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the heaven above.

J.A. Fletcher Carney

Chorus 13

LEAD KINDLY LIGHT

Lead, kindly light, amid the encircling gloom,
 Lead Thou me on !
The night is dark, and I am far from home;
 Lead Thou me on !
Keep Thou my feet : I do not ask to see
The distant scene; one step enough for me.
I was not ever thus, nor prayed that Thou
 Shouldst lead me on.
I loved to choose and see my path; but now
 Lead Thou me on !
I loved the garish day, and spite for fears;
Pride ruled my will : remember not past years.
So long Thy power hath blest me, sure it still
 will lead me on.
O'er moor and fen, o'er crag and torrent,
 till the night is gone.
And with morn those Angel faces smile,
Which I have loved long since, the lost a while.

John Henry Newman

Chorus 14

होंगे कामयाब

होंगे कामयाब,
हम होंगे कामयाब,
हम होंगे कामयाब एक दिन।
हो हो मन में है विश्वास, पूरा है विश्वास।
हम होंगे कामयाब एक दिन।।

होगी शांति चारों ओर,
होगी शांति चारों ओर,
होगी शांति चारों ओर, एक दिन।।

हम चलेंगे साथ-साथ,
लेकर हाथों में हाथ,
हम चलेंगे साथ-साथ, एक दिन।।

नहीं डर किसी का आज,
नहीं डर किसी का आज,
नहीं डर किसी का आज के दिन।।

यूनेस्को गीत

Chorus 15

ALL THINGS BRIGHT AND BEAUTIFUL

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset and the morning
That brightens up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

He gave us eyes to see them,
And lips that we may tell,
How great is God Almighty
Who has made all things well.

C.F. Alexander

Chorus 16

LORD I WOULD OWN THY TENDER CARE

Lord, I would own Thy tender care,
And all Thy love to me.
The food I eat, the clothes I wear,
Are all bestowed by Thee.

'Tis Thou preservest me from death,
And dangers every hour;
I cannot draw another breath,
Unless Thou give me power.

Such goodness Lord and constant care,
A child can ne'er repay;
But may it be my daily prayer
To love Thee and obey.

John Taylor

He who loves not his country, can love nothing.

PART - VI
NATIONAL ANTHEM
&
NATIONAL SONG

NATIONAL ANTHEM

जन गण मन-अधिनायक जय हे, भारत-भाग्य विधाता।
पंजाब, सिन्धु, गुजरात, मराठा, द्राविड उत्कल बंग,
विन्ध्य हिमाचल यमुना गंगा, उच्छल जलधि तरंग,
तव शुभ नामे जागे, तब शुभ आशिष माँगे,
गाये तव जय गाथा।।
जन गण मंगल दायक जय हे, भारत-भाग्य विधाता।
जय हे, जय हे, जय हे, जय जय जय, जय हे।।

रवीन्द्रनाथ टैगोर

NATIONAL SONG

वन्दे मातरम्।

सुजलाम् सुफलाम् मलयज शीतलाम्

शस्यश्याम्लाम्, मातरम्।

शुभ्र ज्योत्स्ना-पुलकित-यामिनीम्,

फुल्लकुसुमित-द्रुमदलशोभिनीम्,

सुहासिनीम्, सुमधुर भाषिणीम्,

सुखदाम्, वरदाम्, मातरम्॥

वन्दे मातरम्॥

बंकिम चन्द्र चटर्जी

He is learned indeed who does good to others

PART - VII
SCHOOL SHABAD

SCHOOL SHABAD

ਚੰਡੀ ਚਰਿਤਰ ੧ ਪਾਤਸ਼ਾਹੀ ੧੦

ਦੇਹ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ
ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੋਂ ॥
ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋਂ
ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ ॥
ਅਰੁ ਸਿਖ ਹੋ ਅਪਨੇ ਹੀ ਮਨ ਕੋ
ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥
ਜਬ ਆਵਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੇ
ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ ॥

Chandi Charitra 1 : Patshahi 10

Grant me this boon
O God, from Your Greatness :
May I never refrain,
From righteous acts;
May I fight without fear
All foes in life's battle,
With confident courage
Claiming the victory !
May my highest ambition be
Singing Your praises,
And Your Glory be
Grained in my mind :
When this mortal life
Reaches its limits,
May I die fighting
With limitless courage.

Music is the universal language of mankind.

PART - VIII
ADDITIONAL SHABADS

ADDITIONAL SHABAD 1

ਸਵੈਯਾ ਪਾਤਸ਼ਾਹੀ ੧੦

ਹੇ ਰਵਿ, ਹੇ ਸਸਿ, ਹੇ ਕਰੁਣਾਨਿਧ,
ਮੇਰੀ ਅਬੈ ਬਿਨਤੀ ਸੁਨ ਲੀਜੈ ॥
ਔਰ ਨ ਮਾਂਗਤ ਹਉ ਤੁਮ ਤੇ ਕਛੁ,
ਚਾਹਤ ਹੋ ਚਿਤ ਮੈ ਸੋਈ ਕੀਜੈ ॥
ਸ਼ਸਤ੍ਰਨ ਸੋ ਅਤਿ ਹੀ ਰਣ ਭੀਤਰ,
ਜੂਝ ਮਰੋ ਤਉ ਸਾਚ ਪਤੀਜੈ ॥
ਸੰਤ ਸਹਾਇ ਸਦਾ ਜਗ ਮਾਹਿ,
ਕ੍ਰਿਪਾ ਕਰ ਸਯਾਮ ਇਹੈ ਬਰ ਦੀਜੈ ॥

(ਦਾਸਮ-ਗ੍ਰੰਥ)

ADDITIONAL SHABAD 1

Swaya Patshahi 10

Hear O Merciful Lord—the Light of all Lights.

This be my only supplication

Let my mission be fulfilled;

Let my life be a sacrifice unto Righteousness in an
action-packed battle-field of life culminating into
a complete merger with Truth.

O the Helper of the Saints and Noble,

Grace me with Your blessing.

(Dasam Granth)

ਬਚਿਤ੍ਰ ਨਾਟਕ ਪਾਤਸ਼ਾਹੀ ੧੦ ਵਿਚੋਂ

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ ॥

ਕੀਨੋ ਬਡੋ ਕਲੂ, ਮਹਿ ਸਾਕਾ ॥

ਸਾਧਨਿ ਹੇਤ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥

ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥

ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨ ਕੀਆ ॥

ਸੀਸ ਦੀਆ ਪਰ ਸਿਰਰ ਨ ਦੀਆ ॥

ਦੋਹਰਾ

ਠੀਕਰਿ ਫੋਰਿ ਦਿਲੀਸਿ ਸਿਰਿ, ਪ੍ਰਭ ਪੁਰ ਕੀਯਾ ਪਯਾਨ ॥

ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ, ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ, ਭਯੋ ਜਗਤ ਕੇ ਸੋਕ ॥

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ, ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥

ADDITIONAL SHABAD 2

Bachitra Natak Patshahi 10

Guru Tegh Bahadur was the protector of the *tilak* (forehead mark) and *Janeu* (the sacred thread) of those (the Hindus).

He performed a unique act in the age of Kali;
He made the supreme sacrifice for the sake of the men of other faith (Sadhu's).

He gave his head without a groan;
He did this deed to defend *Dharma*.

He gave up his head but not his resolve.

Dohra

Casting off his bodily vesture on the head of Suzerain of Delhi;

He departed to the Realm of God.

None who came into the world performed such glorious deeds as Tegh Bahadur.

Tegh Bahadur is gone !

This world cried, "Alas, Alas !

The Heaven rings with hallelujahs !

Jai Jai, Victory to *Dharma*.

ADDITIONAL SHABAD 3

ਧਨਾਸਰੀ ਮਹਲਾ ੪

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ ॥
ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅੜੇ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ
ਮਨਾ ॥ ੧ ॥

ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ
ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥
ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ ਵਡਭਾਗੀ
ਹਰਿ ਜਪਨਾ ॥
ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ ਭਵਜਲੁ ਤਰਨਾ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੬੬੯-੭੦

ADDITIONAL SHABAD 3

Dhanasari M. 4

Our bliss-giving Lord fulfills all our wishes the Kamdhenu too is under His sway.

Contemplate you on such a Lord, O my mind, You are blessed with all kinds of joys. (1)

O my mind, dwell ever you on the True Name.

That you are acclaimed both here and hereafter, and you meditate on your Lord, the Immaculate Purusha. (Pause)

Wherever is the Lord's contemplation, from there all maladies hasten away; but by great good fortune one dwells on the Lord.

The Guru has blessed Nanak with this wisdom that contemplating the Lord, he swims across the Sea of Life. (2-6 12)

G.G.S., Pg. 669-70

ADDITIONAL SHABAD 4

ਸੂਹੀ ਮਹਲਾ ੫

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥
ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥
ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥
ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ ਵਿਸੂਰੇ ॥
ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ ॥
ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੭੮੩

ADDITIONAL SHABAD 4

Suhi M. 5

God Himself has come to fulfil the task of the Saints,
He Himself has come to do the task.

And, how blessed is the earth, the tank and the
Nectar with which it is filled.

Perfect is the blessing of God, and all our wishes are
fulfilled :

And our victory resounds through the universe, and
all our woes are past.

Eternal is our Perfect Lord, the Purusha, whose praises
the Vedas and the Puranas sing.

And Nanak contemplates the Lord's Name : thus
does God manifest His innate nature. (1)

G.G.S., Pg. 783

ADDITIONAL SHABAD 5

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੋ ਨਰੁ ਦੁਖ ਸੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ
ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ
ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ
ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥ ੧ ॥
ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ
ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ
ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥ ੨ ॥
ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ
ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ
ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥ ੩ ॥ ੧੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੬੩੩-੩੪

ADDITIONAL SHABAD 5

Sorath M. 9

He who is pained not by pain
Nor is afflicted by pleasure, nor affection, nor fear;
and gold to him is as is dust, (1-Pause)
And who is swayed neither by praise nor dispraise,
nor greed, nor attachment, nor ego,
And who rises above both joy and sorrow ; and
honour, dishonour; (1)
And forsakes hope and desire and remains detached
from the world :
And whom lust and wrath pollute not : within him
abides my God. (2)
He on whom is the Guru's Grace, he alone knows
this way.
Says Nanak : 'I am merged in my Lord as is water
in water'. (3-11)

G.G.S., Pg. 633-34

ADDITIONAL SHABAD 6

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰੈ ॥

ਨਮਸਕਾਰ ਡੰਡਉਤਿ ਬੰਦਨਾ

ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ

ਇਹੁ ਮਨੁ ਤੁਝਹਿ ਚਿਤਾਰੈ ॥

ਸੂਖ ਦੂਖ ਇਸੁ ਮਨ ਕੀ ਬਿਰਥਾ

ਤੁਝ ਹੀ ਆਗੈ ਸਾਰੈ ॥ ੧ ॥

ਤੂ ਮੇਰੀ ਓਟ ਬਲ ਬੁਧਿ ਧਨੁ

ਤੁਮ ਹੀ ਤੁਮਹਿ ਮੇਰੈ ਪਰਵਾਰੈ ॥

ਜੋ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲ ਹਮਰੈ

ਪੇਖਿ ਨਾਨਕ ਸੁਖ ਚਰਨਾਰੈ ॥ ੨ ॥ ੨ ॥ ੮੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੮੨੦

ADDITIONAL SHABAD 6

Bilawal M. 5

O Master, You are the life of my life.
I pay my obeisance to You ever;
Yes, I am a sacrifice to You. (1-Pause)
All the time standing and sitting, in sleep or awake,
I cherish You alone, my God,
And my mind's pleasure and pain
I place only before You. (1)
You are my refuge, my power, my intellect, my
wealth, and You alone is my family :
Whatever You do, with that I am pleased;
and, seeing Your Lotus-feet,
I am at peace (2-2-82)

G.G.S., Pg. 820

ADDITIONAL SHABAD 7

ਗਉੜੀ ਕੀ ਵਾਰ ਮਃ ੪

ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ
ਜਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ ॥
ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ
ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ ॥
ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ
ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੂ ਜਣਿਆ ਮਾਇ ॥
ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ
ਆਪਿ ਤਰਿਆ ਜਿਨੀ ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ ॥
ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਹੁ ਦਇਆ ਕਹਿ
ਜਨੁ ਨਾਨਕੁ ਧੋਵੈ ਪਾਇ ॥ ੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੩੧੦

ADDITIONAL SHABAD 7

Var of Gauri M. 4

Evergreen is the place where sit my true Guru,
Yes. They who saw my true Guru,
their souls flowered.

Blessed is the father, the mother, kinsmen and to
whom the Guru is born,

Yes, blessed, blessed is the Guru who is

Emancipated contemplating the Lord's Name and
emancipates the others too by his vision.

O Lord, lead me on to my Guru in Your mercy that
I wash His Lotus-feet (2)

G.G.S., Pg. 310

ADDITIONAL SHABAD 8

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧

ਮੋਤੀ ਤ ਮੰਦਰ ਊਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥
ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਖਿ ਆਵੈ ਚਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੧ ॥
ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥
ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥
ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਖਿ ਲਾਲ ਜੜਾਉ ॥
ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੨ ॥
ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੩ ॥
ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੪ ॥ ੧ ॥

ਗੁ.ਗ੍ਰੰ.ਸ਼ਾ., ਪੰਨਾ : ੧੪

ADDITIONAL SHABAD 8

Raag Sri Raag M. 1

If my palace were raised of jewels
and inlaid with rubies,
And pleasantly plastered with musk
and saffron and sandal-paste,
Would then not I lose myself
and forget the Lord's Name ? (1)
Let my body and soul burn without You.
There is no abode else for me but Yours, O Lord !
(1-Pause)

If the earth were to be diamonds,
And my bedstead were strung with rubies,
And the dancing beautiful girl,
her face sparkling like the shining bead,
invited me with her gestures tender,
Would then not I lose myself and forget the Lord's Name?
(2)

If I were an ascetic centred on self,
And possessed the power to perform miracles,
And cloud assume now subtle, now manifest body
And the people had faith in me for that,
Would then not I lose my head and forget Your Name? (3)
Even if I were a king, a gatherer of armies,
and my seat were on a throne,
O, all that would be vain,
Would then not I lose myself and forget the Lord's
Name? (4-1)

G.G.S., Pg. 14

ਗਉੜੀ ਦੀ ਵਾਰ ਮਹਲਾ ੪

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ
ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥
ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ
ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ
ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥
ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ
ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਪੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ੨ ॥

ਗੁ.ਗ੍ਰੰ.ਸਾ., ਪੰਨਾ : ੩੦੫-੩੦੬

ADDITIONAL SHABAD 9

Var of Gouri M. 4

He who calls himself disciple of the true Guru,

Let him rise early in the morn

and contemplate on the Lord's Name.

Yes, let him awaken himself thus in the early morn,
and bathe in the Pool of Nectar.

Let him dwell upon the Lord through the Guru's Word
that all his sins are washed off.

And when the sun rises,

Let him sing the Guru's Word,

and reflect on the Lord's Name,

Standing and downsitting.

Yes, who contemplates on my Lord with every breath,
he, the devotee, becomes the beloved of the Guru.

He on whom is Lord's mercy,

him alone he instructs in the Guru's wisdom.

Nanak craves the dust of the Saint's feet

who contemplates himself and makes others

contemplate the Name of the Lord. (2)

G.G.S., Pg. 305-306

Live for others; live openly.

PART - IX
COURSE OF STUDIES IN DIVINITY

Course of Studies in Divinity

OBJECTIVES

Through this course of studies the student will acquire :

- (i) Knowledge about his religion and culture;
- (ii) Competence and skill in the recitation of scriptures and singing of devotional songs and hymns;
- (iii) Moral and spiritual values which constitute the fabric of our life;
- (iv) Practical experience of participation in cultural and religious festivals;
- (v) Social and religious inter-action with members of different communities leading to harmony, inter-religious perception and understanding.

Divinity Syllabus

Class - NURSERY

A. Gurbani Recitation :

- (i) Japji Sahib – Mool Mantar – "Ik Onkar... Gurparsad."

B. Historical Aspect :

- (i) Name of Ten Gurus and present immortal Guru, Sri Guru Granth Sahib Ji.
- (ii) Option—Two Sakhis: (a) Guru Nanak Dev Ji—Sacha Sauda).
- (b) Cobra Snake protects Guru Nanak from sun.

C. Practical work :

- (i) Visit to School Gurdwara. [To pay respect to Sri Guru Granth Sahib Ji- Right posture-standing, folding hands, cover head, offer money, sit on the floor etc.

Class - I

A. Gurbani Recitation :

- (i) Japji Sahib – Aad Sach Jugaad Sach.... 1st and 2nd Pauri.

B. Historical Aspect :

- (i) My First Book on Sikhism by Dr. H.S. Singha (Hemkunt)

- (ii) Name of "Four Sahibzadas."
 - (iii) Option-Two Sakhis– (a) Guru Nanak Dev Ji studies in school. (b) Guru Nanak Dev Ji playing with playmates.
- C. Practical work :
- (i) A visit to School Gurdwara. [To pay respect to Sri Guru Granth Sahib Ji as in class Nursery].

Class - II

- A. Gurbani Recitation :
- (i) Japji Sahib – 3rd, 4th and 5th Pauri.
- B. Historical Aspect :
- (i) My Second Book on Sikhism by Dr. H.S. Singha (Hemkunt)
 - (ii) Five K's Name.
 - (iii) Five Takhts—Name and Place.
- C. Practical work :
- (i) Chart – Five K's. (Paper cuttings, photos or drawings)
 - (ii) Chart – Five Takhts. (Paper cuttings or photos)
 - (iii) Option – Sakhi Guru Nanak Dev Ji–Bhai Lalo & Malik Bhago, Sakhi Guru Nanak Dev Ji at Kurukshetra.

Class - III

A. Gurbani Recitation :

- (i) Japji Sahib – 6th to 11th Pauri.

B. Historical Aspect :

- (i) Stories from Sikh History – Book I (Guru Nanak Dev Ji)

by Kartar Singh & G.S. Dhillon (Hemkunt)

C. Practical work :

- (i) Chart – Historical Gurdwaras of Delhi (Picture cuttings or photos).
- (ii) Visit local Singh Sabha Gurdwara or Historical Gurdwara along with family and participate in services (sewa) performed by the Sangat.

Class - IV

A. Gurbani Recitation :

- (i) Japji Sahib – 12th to 19th Pauri.

B. Historical Aspect :

- (i) Stories from Sikh History – Book II (Guru Angad, Guru Amardas, Guru Ramdas & Guru Arjan Dev) *by Kartar Singh & G.S. Dhillon (Hemkunt)*

C. Practical work :

- (i) Chart-List of gurdwaras related to syllabus (Paper cuttings or photos).

- (ii) Visit local Singh Sabha Gurdwara or Historical gurdwara along with family and participate in services (sewa) performed by the Sangat.

Class - V

A. Gurbani Recitation :

- (i) Japji Sahib – 20th to 27th Pauri.

B. Historical Aspect :

- (i) Stories from Sikh History – Book III (Guru Hargobind, Guru Har Rai, Guru Harkrishan & Guru Tegh Bahadur).

by Kartar Singh & G.S. Dhillon (Hemkunt)

C. Practical work :

- (i) Chart–List of gurdwaras related to syllabus (Picture cuttings or photos).
- (ii) Visit local Singh Sabha Gurdwara or Historical gurdwara along with family and participate in services (sewa) performed by the Sangat.

Class - VI

A. Gurbani Recitation :

- (i) Japji Sahib – 28th to 38th Pauri.

B. Historical Aspect :

- (i) Stories from Sikh History – Book IV (Guru Gobind Singh)

by Kartar Singh & G.S. Dhillon (Hemkunt)

C. Practical work :

- (i) Chart–List of gurdwaras related to Guru Gobind Singh Ji (Picture cuttings or photos).
- (ii) Visit local Singh Sabha gurdwara or historical gurudwara along with family and participate in services (sewa) performed by the Sangat.

Class - VII

A. Gurbani Recitation :

- (i) Rehras upto Chaupai
- (ii) Ardas–Importance. Recitation, Memorizing & Right Posture.

B. Historical Aspect :

- (i) Stories from Sikh History – Book V (The Sikh Martyrs).
by Kartar Singh & G.S. Dhillon (Hemkunt)

C. Practical work :

- (i) Prepare chart – Names of martyrs, year, how martyred, ruler of the time.
- (ii) Visit local Singh Sabha gurdwara or Historical gurdwara along with family and participate in services (sewa) performed by the Sangat.
- (iii) Visit gurgurb procession during gurgurbs—Guru Nanak Birthday or Guru Tegh Bahadur martyrdom day or Guru Gobind Singh Birthday along with school or with family or with local Singh Sabha Gurdwara.

Class – VIII

A. Gurbani Recitation :

- (i) Rehras Sahib after Chaupai Patshahi 10
- (ii) Ardas–Importance, Recitation, Memorizing & Right Posture.

B. Historical Aspect :

- (i) Stories from Sikh History – Book VI (Banda Singh Bahadur and Rise of the Sikhs).
by Kartar Singh & G.S. Dhillon (Hemkunt)

C. Practical work :

- (i) Visit gurdwaras – arranged by school or family.
- (ii) Visit Gurdwara Banda Singh Bahadur in Delhi (Along with school or family).
- (iii) Visit Gurburb procession during Gurburbs (i.e. Guru Nanak Birthday or Guru Tegh Bahadur Martyrdom day or Guru Gobind Singh Birthday) along with school or with family or with local Singh Sabha Gurdwara.

Class – IX

A. Gurbani Recitation :

- (i) Complete Rehras.
- (ii) Ardas – Importance, Recitation, Memorizing & Right Posture.

B. Sikh Religion, Philosophy, and Historical Aspect:

- (i) Book – Sikh Thought by Sahib Kaur

Chapter-I God and Creation

Chapter-II Satguru

Chapter-III Gurmat view of Moral Life.

- (ii) Stories from Sikh History – Book VII (Maharaja Ranjit Singh)

by Kartar Singh, G.S. Dhillon & Dr. G.S. Mansukhani.

C. Practical work :

- (i) Practice recitation of Gurbani from Guru Granth Sahib Ji. (Voluntary).
- (ii) Participate in the Akhand Paths in the school during free periods with permission of the Principal (Voluntary).
- (iii) Prepare Album – Gurbani verses from chapters related to syllabus. Write decoratively, use colours (work in group of 5 students each, but each student should prepare his/her own album).
- (iv) Visit Gurburb proccession during Gurburbs (i.e. Guru Nanak Birthday or Guru Tegh Bahadur Martyrdom day or Guru Gobind Singh Birthday) along with school or with family or with local Singh Sabha Gurdwara.

Class - X

- A. Gurbani Recitation :
- (i) Ten Swayyas of Guru Gobind Singh (1 to 10)
- B. Sikh Religion and its Philosophy–
- Book–Sikh Thought by *Sahib Kaur*
 - Chapter–IV Karma Transmigration
 - Chapter–V Sikh Social Structure.
- C. Practical work :
- (i) Practice recitation of Gurbani from Guru Granth Sahib Ji. (Voluntary).
 - (ii) Participate in the Akhand Paths in the school during free periods with permission of the Principal. (Voluntary)
 - (iii) Prepare album – Gurbani verses from chapters related to syllabus. Write decoratively, use colours (work in group of 5 students each, but each student should prepare his/her own album).

Class - XI

- A. Gurbani Recitation :
- (i) Jap Sahib – Patsahi 10 (First Half)
- B. Study of various Religions and comparison with Sikhism.
- Book – A Comparative Study of Religion by *Sahib Kaur*

Chapter-I Origin of Religions

Chapter-II Hinduism and Comparison with Sikhism

Chapter-III Buddhism and Comparison with Sikhism

Chapter-IV Jainism and Comparison with Sikhism

Chapter-V Christianity and Comparison with Sikhism

C. Practical work :

- (i) Album – Pictures of famous religious places and festivals of religions related to syllabus. (work in group of 5 students each, but each student should prepare his/her own album).
- (ii) Practice recitation of Gurbani from Guru Granth Sahib Ji. (Voluntary).
- (iii) Participate in the Akhand Paths in the school during free periods with permission of the Principal (Voluntary)
- (iv) Participate in the Gurburb procession along with school or local Singh Sabha Gurudwara and help the organizers.
- (v) Practice 'Parkash' and 'Sukhasan' of Guru Granth Sahib Ji at home or School Gurdwara.

Class - XII
(Only upto First Term)

- A. Gurbani Recitation :
- (i) Jap Sahib – Patsahi 10 (Later half)
- B. Study of various religions and comparison with Sikhism.

Book – A Comparative Study of Religions by
Sahib Kaur

Chapter–VI Islam and comparism with Sikhism.

*Chapter–VII Sikhism (may be taken up before
Chapter–II Hinduism in class XII.

Chapter–VIII Basic Unity of all Religions.

- C. Practical work :
- (i) Practice recitation of Gurbani from Guru Granth Sahib Ji. (Voluntary).
- (ii) Participate in the Akhand Paths in the school during free periods with permission of the Principal. (Voluntary)
- (iii) Practice “Parkash” and “Sukhasan” of Guru Granth Sahib Ji at home or School Gurdwara.